

JUCHE

THE BANNER

OF INDEPENDENCE



1970

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The exterior of the hall of the International Scientific Seminar on the Juche Idea held in Antananarivo, the capital of Madagascar



Guests are arriving from different countries to attend the seminar



The platform of the International Scientific Seminar on the Juche Idea which was held with the presence of President Didier Ratsiraka of the Democratic Republic of Madagascar

Attendants of the seminar



The Malagasy students' congratulatory group warmly welcomes the attendants of the seminar and celebrates its successful progress

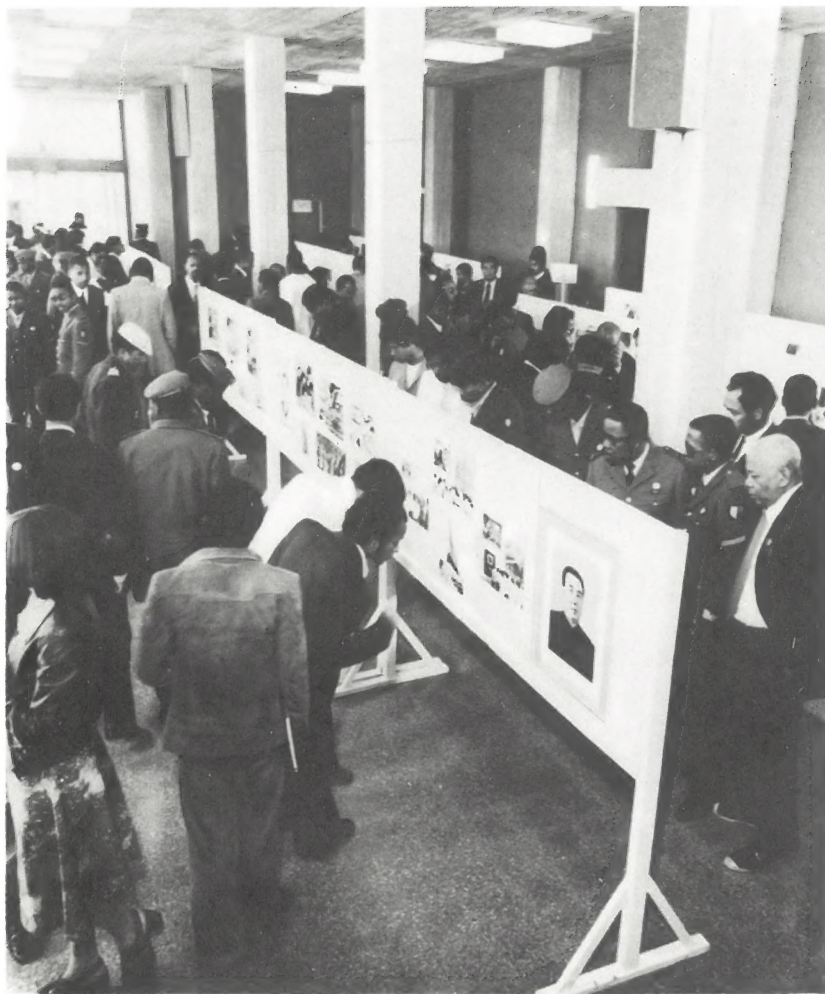




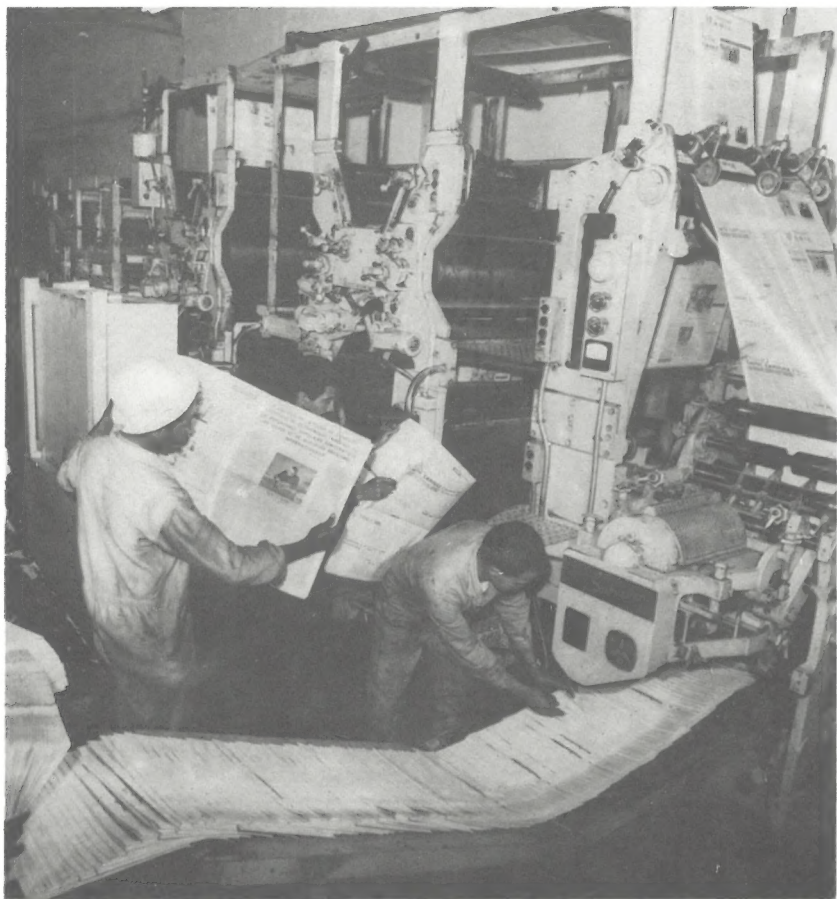
The workers of the Malagasy Central Printing House are at work to bring out the immortal classic works of the great leader Comrade Kim Il Sung



The immortal classic works of the great leader Comrade Kim Il Sung and other books on display in the meeting hall draw special attention from the participants in the seminar



A photo exhibition is held in the meeting hall to show the progress of the Democratic People's Republic of Korea



Malagasy printers are busy putting out the newspapers carrying the immortal classic works of the great leader Comrade Kim Il Sung



Working people of Madagascar engrossed in reading the newspapers with the great leader Comrade Kim Il Sung's immortal classic works printed on them



A Malagasy county head gives his family an explanation about the history of the revolutionary activities of the great leader Comrade Kim Il Sung, the founder of the undying Juche idea



The International Scientific Seminar on the Juche Idea, which aroused a strong world-wide sympathy, closes with the band music of *The Song of General Kim Il Sung*, the eternal revolutionary pean, and *Madagascar*, the song dedicated to the Malagasy revolutionary fighters

Publisher's Note

The grand International Scientific Seminar on the Juche Idea, the idea fathered by the great leader Comrade Kim Il Sung, the genius of revolution and brilliant thinker and theoretician, was held in Antananarivo from September 28 to 30, 1976, under the sponsorship of the Democratic Republic of Madagascar.

The seminar was attended by many prominent party and government officials, public figures, representatives of revolutionary and progressive fighting organizations, men of the scientific and press worlds from more than 50 countries. It reviewed the proud successes achieved in the course of studying and comprehending the immortal Juche idea and in the practical struggle to put it into effect, and exchanged valuable experiences.

This book contains documents adopted and a congratulatory address, the report and speeches delivered at the seminar which was held under the uplifted banner of independence.

Foreword

We cannot remain indifferent to the dazzling successes and experiences of Korea in this era of great change when the toiling masses, justice-, peace- and progress-loving people are striving to build a new, more righteous society free from every form of exploitation, oppression and domination of man by man.

The Korean people, under the sagacious guidance of their respected and beloved leader Comrade Kim Il Sung, armed themselves with the immortal Juche idea, won the anti-imperialist struggle and built a prosperous powerful independent country.

The respected and beloved leader taught as follows:

“In a nutshell, the idea of Juche means that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work of construction. In other words, one is responsible for one’s own destiny and one has also the capacity for hewing out one’s own destiny.”

The Juche idea confirms our firm belief that the revolution cannot be made by others in our stead, it is for the people and it is accomplished by the people.

Hence, we fighting fraternal peoples must decide our ideology, politics and targets by ourselves in conformity with our own political, economic, social and cultural situations.

The International Scientific Seminar on the Juche Idea held in Antananarivo, the capital of the Democratic Republic of Madagascar, between September 28 and 30, 1976 helped its numerous participants from various countries of the world

to understand better and deeper the basic principles of the Juche idea—independence in politics, self-sustenance in the economy and self-defence in national defence.

The seminar also provided the militant and progressive peoples seasoned in the revolutionary struggle with good opportunity to draw on each other's useful experiences.

This book carries the main points of the seminar and we hope it will help the masses of the working people to find out the best way for the accomplishment of their national revolution.

A handwritten signature in black ink, appearing to read 'Michel', with a horizontal line drawn underneath it.

Lucien-Xavier Michel-Andrianarahinjaka,
Chairman of the Preparatory Committee and Head of
the Executive Body, of the International Scientific Seminar
on the Juche Idea held in Antananarivo,
Minister-Councillor of the President of the Democratic
Republic of Madagascar in Charge of Information, Ideo-
logical Orientation and Relations with Institutions

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LETTER TO THE GREAT LEADER COMRADE KIM IL SUNG

**His Excellency President Kim Il Sung,
the Respected and Beloved Leader of
the Korean People**

Pyongyang

Respected Your Excellency President,

We have the honor of sending this letter to Your Excellency adopted at the grand "International Scientific Seminar on the Juche Idea" held in Antananarivo, the capital of the Democratic Republic of Madagascar, between September 28 and 30, 1976, focusing the great concern and attention of the world people.

We reverentially extend warmest and heartfelt greetings and deepest respect, with our boundless feeling of respect and reverence, to Your Excellency who founded the immortal Juche idea and is carrying it into shining realization.

The "International Scientific Seminar on the Juche Idea" held in Antananarivo has made a profound study of the theory and method of the revolution and construction expounded by the immortal Juche idea founded by Your Excellency and the successes and precious experiences gained in the practical struggle to embody the Juche idea and exchanged constructive opinions.

Through this significant seminar we have acquired a more comprehensive and deeper understanding of the immensely rich and profound contents of the Juche idea and keenly realiz-

ed the greatness and correctness of the Juche idea and its invincible vitality.

Respected Your Excellency President,

The "International Scientific Seminar on the Juche Idea" has been convened at a significant moment on the threshold of the 50th anniversary of the formation of the "Down-with-Imperialism Union" by respected Your Excellency President in person for the realization of the far-reaching and lofty aim to save the destiny of the fatherland and the nation and liberate the people.

The Juche idea is an immortal revolutionary idea whose truth and invincible vitality have been demonstrated through half a century long course of struggle of the complex and arduous Korean revolution guided by you.

The Juche idea has put in the hands of the people fighting to defend independence a powerful weapon for accelerating the revolution and construction along a straight path.

All of us share the same view that the revolutionary theory of Juche giving perfect and original answers to the theoretical and practical problems arising in the revolution and construction in our era must be called only in combination with your august name.

It was entirely thanks to the wise leadership of respected Your Excellency President who has adorned with originality and sagacity the rugged and complicated course of a number of revolutionary stages that the Korean people could convert their country into a socialist country with modern industry, developed rural economy and brilliant national culture getting rid of age-old backwardness in historically so short a period of time by thoroughly embodying the Juche idea in all fields of revolution and construction.

The road full of victory and glory traversed by the Korean people and their miraculous successes have boundlessly encouraged the struggle of the Asian, African and Latin American peoples who have risen in the building of an independent and prosperous new society against imperialism and colonialism and

further confirmed our conviction of the correctness of our cause and of its victory.

As it correctly reflects the lawfulness of the development of the world revolution and the urgent demand of the times, the Juche idea is today exerting an influence on the revolutionary struggle of the people advocating independence. And it is an irresistible trend of our era, a world trend, to study the Juche idea and advance under its banner. The world progressive people demand the great Juche idea and follow it and many countries are taking the road of independence and self-sustenance.

Deeply conscious of this desire and demand of the times and the revolutionary people, we felt the need of a more deep-going study of the profound contents of the Juche idea and practical ways for embodying it.

Out of this lofty ideal, the attendants of the seminar resolved to devote their energy and wisdom to the work of making continued deep-going study of the Juche idea founded by Your Excellency and explaining and propagating it and to hold international meetings for its study.

We are convinced that the seminar will make a better contribution to the attainment of this lofty aim.

Respected Your Excellency President, the respected and beloved leader of the Korean people,

It is our firm belief that new successes will be registered in the struggle of the Korean people, who are energetically accelerating grand socialist construction, holding high the banner of the three revolutions, ideological, technical and cultural, under the wise leadership of Your Excellency.

As taught by Your Excellency, to reunify split Korea is a prerequisite to the establishment of national sovereignty on a nation-wide scale, the greatest cherished desire of the Korean people and the supreme task of the nation which brooks not a moment's delay.

We believe in the Juche idea, want to follow it and regard it as a common international duty devolved upon us to do everyth-

ing in our power in defending the security of the Democratic People's Republic of Korea, the homeland of Juche, in any adversity and supporting the struggle of the Korean people for the independent reunification of the country.

Hence we vehemently denounce the adventurous new war provocation manoeuvres of the US imperialists and the south Korean puppet clique and strongly demand that the US troops withdraw from south Korea without delay.

Considering that Korea's reunification must be achieved by the Korean people themselves without interference of any outside forces, we resolutely support the just struggle of the Korean people for the independent and peaceful reunification of the country and express firm solidarity for it.

The Korean people will certainly be crowned with victory in their just cause of the independent reunification of the country and the day is sure to come when they will lead a happy life, attending and holding in high esteem respected and beloved President Kim Il Sung, in a reunified beautiful land of three thousand *ri* under the radiant rays of the Juche idea.

Once again expressing our lofty regards to respected Your Excellency, the great thinker and theoretician and genius of revolution, who brightly illumines the road of the victory of the Korean revolution and the world revolution with the torch of the Juche idea, we in conclusion reverentially wish new successes to Your Excellency President in the noble work for the victory of the Korean revolution and the world revolution and good health and a long life to you.

Attendants of the "International Scientific Seminar on the Juche Idea"

Antananarivo,
September 30, 1976

LETTER TO PRESIDENT DIDIER RATSIRAKA

His Excellency President Didier Ratsiraka,
the Outstanding Leader of
the Malagasy People

Your Excellency,

It is an honour for us to address this letter to you, closing the International Scientific Seminar on the Juche Idea which has been grandly held in Antananarivo, the beautiful capital of the Democratic Republic of Madagascar which vigorously advances along the road of socialism under the banner of anti-imperialism and independence.

Availing ourselves of this opportunity, we extend our deep gratitude to Your Excellency for having sponsored the International Scientific Seminar on the Juche Idea and helped us to bring it to success and for having greatly encouraged us with an admirable speech which you personally delivered at this seminar.

At this international seminar held in the historic conditions where the people of the world vigorously advance along the road of anti-imperialism and independence, we have discussed the exceptionally rich and profound contents of the great Juche idea and exchanged views on the successes and experiences attained in the activities for studying and applying the Juche idea.

The seminar has made us clearly understand all aspects

of the great revolutionary thinking of the respected President Kim Il Sung, which is characterized by a complete system comprehending an ideology, a multiform, original and rich theory and a new powerful method of direction, based on the Juche philosophy. We have been deeply impressed by the justness and inexhaustible vitality of the Juche idea.

We have reaffirmed our determination to make a profound study of this great revolutionary doctrine in all its aspects on the basis of the fruitful experiences acquired in this seminar held in your country and materialize it in our noble activities for the cause of liberation of people.

Your Excellency President, the eminent leader of the Malagasy people,

During our sojourn in your country, we have seen with great pleasure that under the eminent guidance of Your Excellency, the valiant and laborious Malagasy people, rallied closely around you, consolidate national independence and confidently march forward toward socialism, smashing all manoeuvres of the imperialists and colonialists and attaining brilliant successes in this struggle.

We know well that the adoption, last year, of the Charter of the Socialist Revolution and new Constitution, as well as the proclamation of the Democratic Republic of Madagascar, constituted the events of epochal significance in the revolution of the Malagasy people.

Today, the Malagasy people, with a great pride of being masters of the country, have already achieved many successes in all domains of national construction on the road indicated by the Charter of the Socialist Revolution which you advanced.

We highly appreciate the correct policy of the Malagasy people and their revolutionary government for the nationalization of enterprises and financial establishments which should become their property and for the energetic building of a national industry based on the abundant resources of the country.

In particular, we have been strongly impressed by the first agricultural cooperative which Your Excellency established

by breaking ground for rural construction; we are deeply moved by the mass movement which is energetically carried on for the development of agriculture.

We have also witnessed that thanks to the correct policy of popular education the educational system has been reorganized, an ample opportunity of learning afforded to children and a new basis is being firmly laid for training national cadres.

We heartily rejoice as over our own over all these successes achieved by the Malagasy people under the guidance of the revolutionary power, and extend our warm congratulations.

At the same time, we wish the Malagasy people, under the distinguished leadership of Your Excellency, will attain a further brilliant success on the road of firmly safeguarding the revolutionary power and building socialism, the correct road which they have chosen.

Your Excellency President,

As pointed out in the historic Declaration of Antananarivo, the International Scientific Seminar on the Juche Idea held this time in your country will exert an inspiring influence upon all the progressive peoples who want to study deeply the revolutionary doctrine of the respected President Kim Il Sung and materialize it in the revolution and construction of their respective countries.

Further, the seminar will make a great contribution to strengthening militant solidarity among the peoples of the world who defend their sovereignty in the struggle for liberation, independence and social progress, firmly united under the banner of anti-imperialism and independence.

In conclusion, we take this occasion to express once again our deep thanks to the Malagasy Government, responsible personnel in different sections and the friendly Malagasy people for their cordial and hearty hospitality and wish Your Excellency greater success in your work of guiding the Malagasy revolution and for the common cause of the world revolutionary peoples, as well as your longevity and good health.

Attendants of the International Scientific Seminar on the Juche Idea

**Antananarivo,
September 30, 1976**



**MALAGASY PRESIDENT
DIDIER RATSIRAKA**

CONGRATULATORY SPEECH

of Malagasy President Didier Ratsiraka at
the Opening Session of the International
Scientific Seminar on the Juche Idea

Messrs. ministers,
Messrs. heads of delegations,
Honourable delegates,
Ladies and gentlemen,

The people of the Democratic Republic of Madagascar give a fraternal welcome to you and through your delegations extend militant greetings to your people, progressive and revolutionary movements and governments.

For my part, I would like to express on this admirable occasion a particular satisfaction at the fact that we welcome

you to see in several days our efforts to build a society of justice, to learn your undoubtedly praiseworthy experience and to reflect on the best way to combine our efforts in order to attain general progress, justice and world peace.

I note that you are actively participating in the work of the International Scientific Seminar on the Juche Idea and eminently representing your nations among the groups of authoritative scholars. At the same time, I would like to lay particular emphasis not only on the lessons to be drawn from the results of this seminar which are necessary and indispensable under the present complicated circumstances surrounding us but also on the exceptional significance of our gathering held in an area of confrontation which was inevitable for the cause of freedom.

You have come to discuss the questions of common knowledge. This meeting of ours offers a scathing answer of the progressive forces to the false and insolent irredentism of racial segregation, the faint-hearted camouflage of the last vestiges of colonialism, unconscious compromise of the brothers who fell into the reaction to defend the criminal interests and the desperate manoeuvrings of backward and obsolete paternalism; it is a declaration of the end of hegemonism that came into being last century.

We want independence for the development of our countries, the well-being of our peoples and the happiness of our families. We have the rights to choose a society conforming to the ideas and way of life that suit us and our ardent desires in accordance with our actual conditions based on our national peculiarities, not in accordance with the design imposed upon us and recommended to us to degenerate us more easily under the name of the deceptive freedom.

Our demand, our disposition and our ethics urge us to adopt decisions that fully meet our own interests. Who, then, can adopt such decisions better than we do in our stead if not diverting our struggle and driving us into an adventure which has nothing to do with us?

We are adults and do not need any one to adopt decisions for us.

Our people, in contrast with those who misbelieve that they assume a universal mission, will live according to the destiny which they chose freely.

We will firmly follow only this road because this is the road of truth and reason, and the people who represent our force and ultimate recourse want it.

Regardless of the opposition forces, the determination of the people and their strength of conviction are not measured by territorial dimensions, possession of advanced technology, still less, opulence of riches.

For those who wish to forget the lesson of history so easily and so quickly, Algeria, Viet Nam, Guinea-Bissau, Mozambique, Angola, — and closer to us — Zimbabwe, Namibia and Azania are excellent examples which make them deeply reflect on.

What we want is not the perfection of political independence alone. The evil forces craftily manipulate the economic levers in order to perpetuate their supremacy and reduce us to vassals and eternal mendicants.

What can we get from political independence which will become meaningless when we are infected with the so-called goodwill of proprietors?

Our national revolution originates from the people, and it must be so steered as to establish socialist order which is designed for a genuine, democratic government for the people and by the people.

This order presupposes to terminate the exploitation of man by man without any compromise and to fight for a fair distribution of wealth and factors of production among the working people and ensure a fair distribution of knowledge, technology and education. It also demands that the state, that is, the working people take over the means of production.

This means that the national community or the revolutionary power controls the whole of the economic structure, does away with the relations of domination and dependence, gets rid

of the multinational monopolies, liquidates inequal exchange, and moves forward towards a more independent, balanced and comprehensive development of all economic, financial and currency policies of the nation.

In fact, there can be no free people, no independent nation without eradicating famine, ignorance, malady and injustice. There can be no peace and progress unless we completely liquidate all hues of oppression, domination and exploitation from a new society which we aim to build.

It is because all our activities, actions and struggles are, in the final analysis, for the sake of people and aimed at guaranteeing their rights such as dignity and personality that can contribute to their full development. For these purposes, we must mobilize all our strength.

We know well that from a strategic point of view our immediate as well as far-reaching interests are not enjoying only approbation. Masters of the past century who do not want to concede their privileges and change the old system will surely oppose them. Therefore, we must be organized to build a solid wall to defend the revolution, consolidate its gains and to counter the crafty moves of the imperialists who are not willing to lay down their arms soon.

Since the work of national defence must be truly national, it is evident that in the present situation we cannot but rely on ourselves for our national defence. So, only when we rely on our own strength and mobilization can we enjoy peace and emerge victorious.

Also, from this viewpoint and in order not to be involved in confrontations, we strictly abide by the principle of non-alignment. We have no intention or means to take part in such confrontations. We are vigilant and stubborn in guarding our borders. We think that international morality and revolutionary militancy urgently demand the Democratic Republic of Madagascar to take this road. Our volition of independence, our will to rely first on our own efforts, and our endeavour to solve problems according to the national conditions suited to our

historical development cannot be and must not be construed as chauvinistic nationalism or any form of national egoism.

Revolution is the work of people themselves. This is patent. But each revolution must be a link in the chain of a great cause for triumph of progressivism over reaction and imperialism, and the liberation of man, of all people, should be expanded to all countries beyond frontiers.

Can we say we are happy if foreign brothers are killed by the bullets of racists and subjected to the tyranny of the minority foreigners, oppressed by the stronger and exploited by men of power? Absolutely no. If we say so, it means our denial of ourselves and all bases on which a better world and reconciled humanity will be founded.

Therefore, it is reasonable and natural that we should support, without stint and reserve, the different national liberation movements in the world and, more particularly, in Africa and the Middle East, which are aimed at getting rid of the yoke of racism, colonialism and imperialism.

This conviction inspires us, in spite of the failure at Manila and Nairobi, to establish a new world economic order and to pay no more for the disorder of international monetary system, inflation created by the morbid economy, inequal terms of trade, plunder of raw materials, rise in the costs of manufactured goods, in brief, imbalance intentionally produced to make the rich richer and the poor poorer to unprecedented proportions.

We believe in the strength of our people. We are convinced that international solidarity, especially, revolutionary solidarity will help eliminating the misfortunes mankind is undergoing. We believe in the advent of an era of progress, justice, and peace. Because this is an inevitable outcome of our work for progress.

But it is difficult for one to take that road if one lacks conviction, courage and perseverance. Today, in these circumstances, we have been provided with an opportunity to study, analyse and delve into the Juche idea which gives full answers

to the problems we will encounter in seeking the well-being of mankind.

Merignhac cynically declared: "Colonialism is to approach new countries in order to benefit by all natural resources of these countries, develop national interests and, at the same time, bring benefits of intellectual culture, appanage of superior races, to the aborigines who are deprived of those resources."

Since then the world has considerably changed.

Marx disassembled in a masterly way the mechanism of enslavement and alienation secreted by the capitalist system.

The credit for substantiating that man is not destined to inequality goes to Lenin.

The upsurge of the non-aligned movement, the victory of the national-liberation movements and the emergence of the proletarian states which assume national and international responsibility, in the period from the Bandung Conference to the Colombo Conference, sounded a death knell for colonialism.

The revolutionary situation is excellent in Namibia, Zimbabwe and Azania where the last bulwark of imperialism and racism is falling like a rotten fruit. It is just as we have already said and known. Political and administrative independence without economic independence is meaningless.

Each country must seek its own road of development in accordance with its resources.

The Juche-oriented road in Chollima Korea, the road of self-reliance in Tanzania, the road of self-sufficiency in Somalia and the road of socialist Fokonolona in the Democratic Republic of Madagascar are the same road emanating from the same will for sovereignty and self-support on the way of revolutionary change towards socialism.

Our purpose is here to study the scientific Juche idea and exchange our experiences with a view to mutually enriching it and how to embody the Juche idea in our countries because revolution cannot be exported.

What matters here?

The great leader of the Korean revolution Comrade

President Kim Il Sung said:

"... it can be said that firm material and technological foundations of socialism have been laid in each country only when it has built a comprehensive, independent national economy diversified in its development, equipped with the latest technology and run by its own national cadres, using its own natural resources, raw materials and other supplies so that its domestic products can fully meet the varied and ever-growing requirements of economic and defence construction and the people's consumption, for heavy and light industrial goods and farm produce."

"In a nutshell, the idea of Juche means that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work of construction. In other words, one is responsible for one's own destiny and one has also the capacity for hewing out one's own destiny."

This means independence in politics, self-support in the economy and self-defence in guarding the nation within the framework of the ideological, technical and cultural revolutions.

The Juche idea is an idea, theory and method that give food for deep thought to the exploited peoples of the world and provide a prescription to solve contradictions left to us by the ruling forces.

President Kim Il Sung is not content with propounding the propositions. He has put them into practice to demonstrate their correctness.

The Democratic People's Republic of Korea, one of the rare countries, which succeeded in self-sufficiency by its own efforts shows that the Juche idea is for the countries which have embarked on national revolution.

Excellencies,

Ladies and gentlemen,

Today, in our times when tensions and conflicts produced by the most flagrant contradictions of the capitalist world are not eliminated from the globe, and when the overwhelming

majority of mankind oppose unjust hegemonic order established after the Second World War and the bulwark of colonialism is crumbling and the different structures of the imperialist system are shaken by upheavals, the forces which love peace, progress and justice are duty bound to seek a new equilibrium among nations. This equilibrium makes it possible for these forces not only to be free from great powers but also curb the course of history and join in the creation of history so as not to be subjected to history any longer.

In fact, national and international consequences of the liberation of the Third World are not accepted by the minority. This is because they do not want to renounce their exorbitant privileges of their own accord.

The relations between the majority and the imperialist minority are always placed in such a way as to defend the interests of the minority, refuse partnership, enforce submission and flunkeyism and perpetually dominate the Third World.

We must categorically oppose great powers regarding us as their subsidiary forces they can use at will in pursuing their immediate interests. We must more resolutely oppose them considering our areas their theatre for implementing their global strategy.

We must employ every means to oppose the imperialists' condemnable practices of domination, exploitation, threat, interference in the internal affairs of other countries, and creation of instability of their governments.

We must also struggle against arbitrary exclusivist manoeuvres, methods and practices of ruling out other groups from the adoption of decisions.

The working masses must become masters of the revolution and of the establishment of a new international economic order as required by the Juche idea.

Peace must prevail despite troubles caused by the rulers.

As reactionary conservatism should be done away with, so progress is an urgent necessity for contemporary development. Justice cannot put up with inequality which subjugates na-

tions to guarantee the scandalous prosperity of the egoistic minority.

A new world economic order is not a utopia. If the civilization of squander and disorder obstinately disregards the claim of the majority of countries, they must pool strength against the rich countries. They must consolidate genuine economic self-support and political independence.

We must also make sure that the conception of democracy is accepted within our national frontiers. That is why all the liberated countries must give unreserved support to the national-liberation movements fighting against racist oppression and for independence. The victory of the national-liberation movements will bring happiness to the people and expand the progressive forces which will defend our sovereignty most creditably.

We resolutely oppose all attempts to build around us a ground of conflict of interests which has nothing to do with us.

We consider that the Zimbabwe people must not accept the proposal offered by Britain and the US for Rhodesia. This proposal will bring about retrogression; in the long run, it will bring about no advance.

Excellencies,

Ladies and gentlemen,

Such are our intentions and sentiments and our preoccupations.

Declaring the International Scientific Seminar on the Juche Idea open, I wish you great successes in your work.

I also hope sincerely that the Korean people will regain the joy of completely independent reunification on democratic principles without any external interference in the near future and achieve progress, justice and peace which the Korean nation so ardently desire, and to which they are unquestionably entitled.

Long live world revolution!

Long live friendship among peoples!

Victory to the Juche idea!

REPORT

by **LUCIEN-XAVIER MICHEL-AND-
RIANARAHINJAKA**

Chairman of the Preparatory Committee of the Seminar, Minister-Councillor of the President of the Democratic Republic of Madagascar in Charge of Information, Ideological Orientation and Relations with Institutions



Honourable delegates,
Comrades and friends,

Attention of the progressive thinkers and the revolutionary people of the world is now focused upon the International Scientific Seminar on the Juche Idea held here in Antananarivo, capital of the Democratic Republic of Madagascar.

Allow me, first of all, to warmly welcome and wholeheartedly greet the representatives to this seminar from different countries.

On behalf of the preparatory committee, I also express our thanks to President Didier Ratsiraka, the preeminent leader of the Madagascan people for the accommodations and assistance offered to provide favourable conditions for this seminar.

Also allow me to express our gratitude to esteemed Marshal Kim Il Sung, the respected and beloved leader of the Korean people, the inspirer of this seminar. And allow me to express our thanks to the Government Delegation of the Democratic People's Republic of Korea whose presence adds to the significance of this historic seminar.

At this scientific seminar attended by the distinguished statesmen, men of social sciences, writers and journalists from all continents, we will share the results and experience gained in the study and dissemination of the great Juche idea and in its specific national application and exchange constructive opinions on the problems arising in these activities.

Held at a time when more and more nations are taking the road of independence with greater zeal, this seminar will serve as an opportunity to give a deeper understanding of the Juche idea to the peoples of different countries.

I firmly believe that our seminar will encourage the progressive people the world over in their valiant struggle to defend independence, in their battles to win the common cause against imperialism, achieve complete independence and build a new society.

Holding this conference in the Democratic Republic of Madagascar gives a powerful support to the Madagascan people who have a long tradition of anti-imperialist struggle and advance vigorously towards socialism under the correct leadership of President Didier Ratsiraka, the preeminent leader of the socialist revolution in Madagascar.

This is an era marked by fundamental changes, by the mounting struggles of the revolutionary, progressive and democratic forces the world over.

The people who love peace and justice in all parts of the world are united in their struggle to pursue a new policy for independence, equality and cooperation in the international life.

This struggle and concerted efforts are exerting a decisive influence on the present situation, which is characterized by the decline of imperialism and acute economic crises in the capitalist countries.

This struggle has entered a new stage under the ever-increasing impact of the liberation movement in the third world which has chosen socialism and embarked upon the road of economic and social progress along the line of independence, rising up resolutely against imperialism, against the system of

pillage, egoism and conflicts—a product of profiteering and the jungle law of the handful of monopolies.

By their choice of socialism, the Madagascan people have joined the majority of people who love peace, justice, liberty and advancement on the progressive line, demand a new economic and social order which is completely free from the idea of the exploitation of man by man. This choice dictates their total adherence to the principle of non-alignment and positive neutrality.

Because of our non-alignment with the great powers we have taken a militant part in the struggle of the peoples for national liberation, independence, sovereignty and progress.

This means that we recognize the newly independent states of Africa, support the liberation movements of Namibia, Zimbabwe and South Africa, back up the claims of the Palestinian people for the restoration of their inalienable rights to existence, strive to expand and strengthen the non-alignment movement, stand for general and immediate disarmament, demand the transformation of the Indian Ocean into a demilitarized, nuclear-free zone of peace and the abolition of the British and American bases in Diego Garcia, and give our unreserved and militant support to the universally recognized principles of territorial integrity, national unity, and non-interference in internal affairs of other States.

Madagascar has won independence by its strength and especially by the people's self-sacrificing struggles against imperialism, their common enemy. That is why the Madagascan people regard it their duty to support the just cause and legitimate struggles as well as the concerted militant efforts of all peoples who are fighting to get rid of colonial and neo-colonial yoke, imperialist domination and racial discrimination.

Linking its social evolution and its socialist revolution at home with necessary changes in the international relations and with the struggle which requires more than ever the unity and solidarity of all the progressive forces, the Democratic Republic

of Madagascar is happy and proud of contributing its concerted efforts to the International Scientific Seminar on the Juche Idea, held on its own land and attended by many delegations from fraternal and friendly countries.

Madagascar's foreign policy reflects the cause of progress and emancipation at home.

The foremost task of the Madagascan revolution is to consolidate its political independence. For this purpose it abrogated the 1960 agreement on cooperation with France and signed the totally new agreements on June 4, 1973. It abolished the French military bases at Ivato and Diego-Suarez, banned the foreign occupation of its territory, closed down the American man-made satellite observation post of Nasa in Imerintsiatosika. It abandoned the so-called policy of dialogue with the racist regime of Pretoria, disorganized the apparatuses which limit our independent decision-making, withdrew from the franc zone, and created its own currency and central independent bank.

But there would be no national independence without economic independence, because the policy of national independence requires us to count mainly on our own efforts. So we had to seize the economic lever by a radical change in the economic and commercial systems of Madagascar. To this end, on the principles laid down in the Charter of the Madagascan Socialist Revolution, which was approved by the overwhelming majority of our people at the constitutional referendum on December 21, 1975, we adopted following decisions and are implementing them.

All banks and insurance companies, the means of financing, indispensable for the development of national economy, should be nationalized. It is inevitable that the new socialist sector will have limitations until it establishes its own bank system and commercial and supply organs. The socialist sector actually comprises socialist Fokonolona, State enterprises, commercial and production cooperatives, which will benefit from the new forms of agricultural and people's credit. So, by decision, we have put the internal and external commerce in the hands of the socialist state. We set up State companies with a view to en-

sureing real and efficient control of the price and distribution of basic foodstuffs in the interests of the working masses. We also nationalized big colonial import-export companies such as la Lyonnaise, la Marseillaise and a dozen other commercial firms. We saw to it that the socialist State seized the principal means of production especially in the domains of mining, power, building, ship repairing, and textile industries and in a number of manufacturing industries.

Although industry should be the principal motive force of the economic development of Madagascar, agriculture constitutes its base.

The peasants make up the vast majority of the Madagascan population. It is they who most suffered from the colonial and neo-colonial exploitation and oppression; directly, they were weighed down with all sorts of levies; and indirectly, they had to sell their farm products at incredibly low prices. Worse still, the masses of the peasants were kept isolated and ignorant. Under these circumstances they were not in a position, except in 1895, 1947 and 1971, to put up organized struggles against oppression to which they were unjustly subjected.

Now this majority of peasants are liquidating colonialism and neo-colonialism and supporting all the measures taken by the revolutionary government. This is because they are already free from oppressive taxation, they benefit from considerably higher prices of agricultural products, and because we are working gradually to free them from ignorance and isolation, and completely change the political, economic and social structures of Madagascar, beginning with the establishment of the socialist Fokonolona.

These unique communal organizations at the lowest level have survived down through their history of agonizing struggle and become part of the tangible reality of Madagascar as a form of rural community. The organizations can now serve as the basis for the really revolutionary, decentralized government power, the defender of the interests of the working masses organized under the most energetic leadership.

Actual responsibilities are assumed by the decentralized units on all levels ranging from Fokontany to Faritany, which actively mobilize the peasants ideologically and politically.

The peasants organized in the socialist Fokonolona are taking the part of activists and virtual agitators in developing the economy now that they have new possibilities to express their will and decide in their interests, and help towards the building of socialism in their country.

Without a revolutionary organization, however, there can be no revolution. Under the present situation, the Fokonolona needs an organizational setup to buttress itself ideologically and check the menace of reactionary infiltration to the revolutionary mass movements. That is why the State encourages the creation of revolutionary mass organizations of working men, women and youth.

The revolution we have undertaken from top reflects the burning desire of the Madagascan people. It penetrates to the bottom, awakening the masses of the people to be invincible forces, mobilizing and leading them to transform the nation's economy, social setup and culture.

The Fokonolona forms the basis of the revolutionary power; the State represents the revolutionary power on a national scale. All the political, economic, social, administrative, and legislative power is exercised by the revolutionary organs ranging from Fokontany to Faritany in conformity with the democratic centralism.

Only the people's power, and none other, does exist.

The socialist Fokonolona, primarily by their own efforts, have built hundreds of storehouses, schools, bridges, irrigational canals, dams and banks across the country as well as malaria vaccination centres, health centres, anti-epizootic centres, dwellings, reforestation offices, and collective culture operations designed to feed funds to the Fokontany or provide solidarity funds.

We can preserve revolutionary gains only when we have our capability to protect them. That is why the people's armed forces have been reorganized to comprise operational forces,

development units and technical arms. The people's armed forces should serve the people from whom they come, and should also train the people and soldiers as something of a school suited to the countryside and its reality.

At the same time national military service contributes to strengthening the national unity of the Malagasy people, fortifying national defence and security militarily, technically and morally in order to protect the revolutionary gains.

Social progress, however, can only be made with success in the climate of cooperation and peace. We respect independence for the people and are striving side by side with the progressive forces to build the world of peace and welfare in the interests of the masses of the people, for we are fully aware of all the menace of the great powers seeking for world domination to attain their selfish ends.

We cannot tolerate the Indian Ocean being turned into a possible theatre of conflicts, contrary to our cause and principles. It is in this spirit and true to the anti-imperialist principles that we give our unreserved support to the legitimate struggle of the Korean people to reunify their country peacefully, free from any foreign interference, and according to their desire. We know we can count on the cooperation and solidarity of all the progressive and peace-loving forces all along in the struggle against colonialism, neo-colonialism, imperialism and hegemonism, against racism and the racial segregation, and against the creation of hotbeds of tension.

We can rely on the aid and solidarity of all the progressive and peace-loving forces in our struggle to establish a democratic world order for the working majority.

Madagascar has adopted socialism, believing that it is the only path to a fast social, economic and cultural progress—the only road leading all people to independence and all-round development. The struggles for the consolidation of national independence and for the triumph of socialism are closely related to each other. We consider class struggle is the only rational, dynamic and historically justified way for all peoples to win

government power and exercise it.

We appeal to all the people who love progress and peace to unite all the progressive forces, regardless of differences in their political and philosophical views, and fight relentlessly against domination, aggression, repression, oppression, exploitation and overt and covert forms of foreign interference.

We hope that this International Scientific Seminar on the Juche Idea will serve as an occasion to strengthen the unity of all possible forces. Unity of action is the best way to strengthen and broaden international solidarity and make it more effective.

Honourable delegates,

Comrades and friends,

A great idea which guides an epoch and the people in their cause of liberation comes into being as the reflection of the requirements of the epoch.

The Juche idea was born, reflecting the fundamental requirements of this new epoch. Ours is an era of independence when hundreds of millions of people, who were neglected and maltreated down through history, have emerged on the arena of our times as the masters of their own destiny.

This epoch of great changes is confronted with many a problem never known before.

The new era demanded the appearance of the guiding philosophy and guideline that conform to its burning aspirations.

This historic momentous task was brilliantly fulfilled by the creation of the Juche idea.

President Kim Il Sung, the respected and beloved leader of the Korean people, originated the immortal idea of Juche in the early years of his revolutionary struggle by analysing the experience of the Korean revolutionary movement in the preceding period. It is the guiding principle for the revolution and the building of a new society. It is an effective, invincible weapon whose value has been proved on the thorny path of the Korean revolution led by him.

Basing himself on the Juche idea, Comrade Kim Il Sung

has developed an original theory on the revolution and building of a new society and the methodology of mass leadership and systemized them in an integral way.

The revolutionary philosophy of esteemed President Kim Il Sung is an integral system of ideology, theory, and method of Juche. It would be impossible, therefore, to think of his revolutionary philosophy apart from the immortal idea of Juche. Without grasping the Juche idea it would be impossible to understand all his ideas and theories and to put them into practice correctly.

The Juche idea created by the respected and beloved Comrade President Kim Il Sung, the outstanding thinker and theoretician, shows the humanity the way to become genuine masters of their own destiny.

The working masses, subjected for ages to maltreatment and humiliation by the exploiter classes, have now acquired the great ideological weapon which enables them to emerge on the arena of our times as masters of their own destiny, assume their responsibility and play their historic role. The Juche idea, as a creative revolutionary idea, firmly guarantees the dignity of man.

I consider it a great honour and the greatest privilege to express our heartfelt gratitude to His Excellency President Kim Il Sung, the respected and beloved leader of the Korean people, for his creation of the immortal idea of Juche, the powerful weapon for the emancipation of mankind. By so doing, I am sure I have conveyed the ardent desire of the preparatory committee of this seminar and all the attendants.

Comrades and friends,

Permit me to mention in this report some of the fundamentals of Juche philosophy.

Great doctrines, notable in the ideological history of mankind, were in general evolved on the basis of philosophical principles.

The Juche idea, too, has its philosophical principle.

President Kim Il Sung said:

“The Juche idea is based on a philosophical theory that

man is master of everything and decides everything."

In formulating the philosophical principle of Juche, President Kim Il Sung said first of all that man is master of everything.

This original proposition implies the profound truth that man undertakes and solves all questions and dominates everything. It clarifies man's position in relation to the world.

President Kim Il Sung also defines that man decides all things. This means that man is the decisive force in transforming and developing everything in the world. It clearly shows man's role in the world.

This new scientific theory that man is the master of everything and decides everything is based on the philosophical analysis of man, social being active in the real world.

Man's existence in the world is characterized essentially by his freedom from all natural and social fetters and bondages; he purposefully and consciously transforms the world, regulating and controlling his activities by his ideological consciousness. Thus, man's independence is what makes him alive; he is the unique being aware of his own position and endowed with capability to hew out his own destiny. Accordingly, he is the master of everything and fundamental factor deciding everything.

The discovery of the philosophical principle of Juche has brought about a great change in people's attitude to the world and in its interpretation.

Comrade Kim Il Sung said:

"By scientifically enunciating the position and role of man in the world, the Juche idea provides one with the only correct outlook on nature and society and with a powerful weapon to cognize and transform the world."

The discovery of the philosophical principle that man is the master of everything and decides everything, has given the humanity a new, perfect revolutionary world outlook—the Juche world outlook.

The philosophical principle of Juche is a complete revolu-

tionary world outlook primarily because it champions independence of the working masses.

As you all know, the revolutionary character of a world outlook is determined above all by the degree it reflects the interests of the working masses.

The Juche philosophy whose highest principle is to liberate the working masses from all sorts of exploitation and oppression and provide them with an independent and creative life, is the revolutionary world outlook opposing imperialism, colonialism, racism and exploiters, and defending the interests of the working masses most thoroughly.

That is one of the very reasons why the philosophical principle of Juche is a consummate revolutionary world outlook representing the basic trend of our times, the fundamental aspiration of hundreds of millions of the working masses.

Another reason that makes this philosophical principle a perfect, revolutionary world outlook is that it clarifies the law of the existence of the real world, its movement and development.

As is well known, exposing the nature of the world's existence and development as well as the general law governing them is essential to the establishment of a scientific world outlook.

The Juche philosophy goes beyond the philosophical understanding that the world is material; it clarifies man's position and role in the material world.

Man is the unique being, independent and creative in the real world. Nature and society are ceaselessly transformed and developed in their interaction with man and by the activities of all people.

That is why the scientific conception of the real world cannot be acquired unless the relationship between the world and man is made clear.

This proves that only the philosophy which scientifically clarifies man's position and role in the real world can as a world outlook correctly reflect the law of the real world's

existence and development.

Esteemed President Kim Il Sung has brought light to the philosophical principle that man is master of everything and decides everything: it is the great truth that progressive thinkers have sought after for ages with ceaseless mental efforts and groping.

The world outlook of Juche makes the people of our times aware of their being masters of nature and society and encourages them to a vigorous struggle against all forms of bondages and for the building of a new society.

Comrade Kim Il Sung has fully expounded the essence and contents of the Juche idea, basing himself on the following philosophical principle:

"In a nutshell, the idea of Juche means that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work of construction. In other words, one is responsible for one's own destiny and one has also the capacity for hewing out one's own destiny."

This classic definition of the essence of the Juche idea brilliantly shows the position and role of the masses of the people in the revolution and building of a new society.

Already in his school days esteemed President Kim Il Sung criticized the mistake committed by a handful of the brass hats of the Korean nationalist movement who had been indulging in lip service, sitting with themselves alone and divorced from the masses. He went to the people and energetically awakened and organized the broad sections of the masses.

While doing this he became firmer in his conviction that nothing was impossible for the simple, ordinary working masses if only they were awakened to action.

He held fast to the view that the revolution and construction were for the masses of the people and that they should be carried out by the people themselves. This is how he has come to advance the great idea that the masses of the people are the masters and the motive force of the revolution and

construction.

The masses of the people are the direct undertakers of the revolution and construction, and they are the basic factor that decides the outcome of the undertakings.

From this follows the practical conclusion: the working masses, the masters, must play the central part in solving all questions arising in the revolution and construction.

That is the fundamental question which the guiding idea of the revolution and construction must answer.

By throwing a fresh light on the position and role of the masses of the people in the revolution and construction of a new society, the Juche idea has given a correct answer to this question of principle.

The validity and significance of this scientific proposition on the position and role of the masses have been fully proved by the practical revolutionary struggles and the work of construction in our times.

Today the peoples of African, Asian, and Latin-American countries and many other newly-emerging nations in the world are taking the central part in the developments of our times, launching vigorous struggles to build new society and create a new life under the unfurled banner of anti-imperialism and independence. This is an eloquent proof of the significance of the proposition.

Giving an original definition of the requirement of the Juche idea, esteemed President Kim Il Sung said:

“Attaching the greatest importance to people in every respect and serving them—this is precisely the requirement of the Juche idea.”

What should be the heart of the issue in the interpretation and transformation of the world is a question fundamental to a world outlook.

The world outlook of Juche deals man at the centre of all its interpretation. It views the transformation of nature and society as something to provide man with an independent and creative life.

Regarding man as the focal point of all consideration and putting everything in his service is a great idea which touches the heartstrings of hundreds of millions of the oppressed and exploited for ages.

It is for this viewpoint and attitude towards the world and man that the Juche idea touches and attracts the hearts of the world people with such a great force.

Esteemed President Kim Il Sung expounded another major requirement of the Juche philosophy:

"...the Juche idea demands that everyone make the revolution in his country the focal point of his thinking and revolutionary activity."

Since the struggle to hew out one's own destiny is launched on a nation-state basis, one must carry out the revolution in one's own country well before anything else.

This is the proper way for the people of each country to fulfill their basic mission entrusted by the world revolution.

The Juche idea's requirement that priority must be given to the revolution in one's own country has nothing to do with national isolationism which denies international solidarity; the former is diametrically opposed to the latter.

The struggle of the people of each country is a link in the chain of the struggles against world imperialism. The revolution's success in one's own country, therefore, will strengthen the international revolutionary forces as a whole.

Accordingly, each people's striving for a successful revolution in their own country does not conflict with internationalism, but on the contrary, strengthens the latter ever more.

Giving priority to the revolution in one's own country both in one's thinking and revolutionary practice is not only the requirement of the Juche idea. The preeminent idea also guarantees the people of each country the possibility of discharging their national and international duty with success.

Proceeding from the proposition that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolu-

tion and construction, the immortal Juche idea demands that the masses of the people should take the attitude of masters towards the revolution and construction.

When the masses of the people strive with the awareness of their being masters of the revolution and construction, they can put forth an enormous strength and work miracles.

The fundamental stand and fundamental method to be adhered to in transforming nature and society hold an important place in the contents of the Juche idea.

Comrade Kim Il Sung said:

“The Juche idea clearly shows the fundamental stand and methods that have to be maintained by the working masses in the revolution and construction.... An independent stand is the fundamental attitude the working masses must always maintain in the revolution and construction, and a creative stand is the fundamental method they must employ in the struggle to transform nature and society.”

We know that preceding revolutionary theories advanced a number of different stands and methods to be maintained in the transformation of nature and society.

Comrade Kim Il Sung, on his part, gave a scientific answer to these questions, that is, the independent stand and creative stand.

The independent stand which implies autonomy and the principle of self-reliance, is the fundamental stand that the working masses must invariably maintain in the revolution and construction. This stand thoroughly reflects the essential demand of the masses of the people for independence.

The independent stand offers the possibility to solve all problems arising in the revolution and construction of a new society on one's own judgement and conviction and through their own efforts.

This stand also provides the masses of the people with the unique way to defend their independence and to become genuine masters of their destiny. In addition, it enables the working masses to discharge the responsibility as masters.

The independent stand alone permits one to prevent flunkeyism and mobilize the forces of the people according to one's own viewpoint, and believing in the strength of one's own people in all processes of formulating and executing one's policies. Thus, it enables the masses of the people, the masters of the revolution, to fulfil their duties with credit.

This explains precisely why the independent stand is the fundamental stand to be maintained in the transformation of nature and society.

The creative stand is the fundamental method of transforming nature and society. It signifies that all problems should be solved to suit the specific conditions of one's own country by giving full play to the enthusiasm and wisdom of the masses of the people.

Nature and society, the objects of man's activity, constantly change; and the conditions of human existence vary with countries or nations.

Hence, the struggle for the transformation of nature and society must always proceed from the specific conditions of the country concerned, from the reality of the theatre of struggle.

The only correct way to success and victory in the complex struggle to remake nature and society is to depend on the people of one's own country and give full rein to their revolutionary enthusiasm and activity.

The creative stand is the proper method for the correct solution of all problems cropping up in the transformation of nature and society.

It greatly enhances the role of the masses of the people as masters of the revolution and construction.

This is the very reason why the working masses should adhere to this creative stand as the fundamental method in their struggle to transform nature and society.

Comrade Kim Il Sung, the respected and beloved leader of the Korean people, developed in depth the conventional theories on matter and its movement by elucidating the funda-

mental method for the transformation of nature and society, a method which deals man at the foremost place.

The independent stand and creative attitude fully and correctly reflect the principal requirements of our epoch of independence as well as the legitimate demands of the revolution and construction of a new society.

Important in the study of the Juche idea is to grasp the principles and methods of materializing this idea.

Esteemed President Kim Il Sung said:

“What is important in applying the Juche idea is to carry out the principles of Juche in ideology, independence in politics, self-support in economy and self-defence in guarding the nation.”

In order to materialize the Juche idea in all domains of the revolution and construction of a new society, it is necessary to maintain the following guiding principles: Juche in ideology, independence in politics, self-support in economy, self-reliance in guarding the nation.

Applying the Juche idea in the domain of ideology means that the masses of the people are led to acquire the spirit and attitude with which to carry out the revolution and construction in their country as masters of the revolution.

The activities of man who dominates everything in the world, are determined by his ideology. So, if we are to materialize thoroughly the Juche idea in all domains of the revolution and construction, we must firmly establish Juche first in ideology.

Vital to establishing Juche in ideology is to arm the masses of the people firmly with the lines and policies of their party.

The history of the people's liberation struggle shows that if they are not fully aware of the lines and policies of their party, the masses will be unable to acquire the viewpoint of a master, vulnerable to flunkeyism, dogmatism and all other deviations, and in the end mess up the revolution and construction.

Juche in ideology stresses the need to increase national pride and independent spirit.

Only when they have national pride and are keenly aware

of their being masters, the people of each country can believe in their own strength and give full scope to their creativity in the revolution and construction.

Esteemed Comrade Kim Il Sung advanced the principle of establishing Juche in ideology, gave correct answers to all problems arising in the application of this principle, and thus offered a sure guarantee for the materialization of Juche idea in all realms of revolution and construction.

Juche in ideology is the guiding principle for emancipating people from all shackles of obsolete ideas and making them more powerful.

Independence in politics is an application of the Juche idea in the political domain. It means that each country should map out its lines and policies independently, carry them out by itself, and exercise complete equality and sovereignty externally as well.

As the respected leader of the Korean people President Kim Il Sung pointed out, political independence is the first criterion of an independent and sovereign state, and a decisive guarantee for complete national independence.

All countries or all nations should be completely equal and independent.

A nation can enjoy a complete political independence only when it wins full political self-determination and upholds and exercises its rights.

The government which blindly follows the orders of someone else cannot be a genuine government responsible for the destiny of its own people; it cannot be called an independent and sovereign State.

Political independence alone assures the formulation of correct lines and policies and success in the revolution and construction of a new society. In this way it politically guarantees national prosperity.

If one loses political independence and dances to the tune of others, one will not be able to formulate one's lines and policies to suit the specific conditions of one's own country

and benefit one's own people.

What is essential in maintaining the principle of political independence is to work out one's lines and policies independently in accordance with one's specific conditions, guided by a correct idea.

This permits adherence to principle and coherence in the definition and implementation of the lines and policies. It also gives the possibility to find out the right orientation and way to promote the revolution and construction. Another thing important in maintaining the principle of political independence is to assure complete equality and mutual respect in the domain of foreign relations.

Violation of these relations will invite infringement upon national independence and dignity and also bring about subjugation and inequality among nations.

The principle of political independence opposes both subjugating others and being subjugated by others.

A nation that subjugates another can never be free itself.

The principle of political independence demands that the struggles against imperialism and revisionism, too, be carried out on one's own judgement and conviction and in conformity with the specific conditions of one's own country.

There are large and small countries in the world. They are now at different stages of development and have complicated relations with each other. In their struggle to maintain political independence small countries may have difficulties and obstacles owing to unwarranted imperialist intervention and pressure.

Under the circumstances, if a nation lacks independence and wavers, it will be unable to defend its dignity and attain its objectives.

The principle of political independence advanced by President Kim Il Sung is the guiding principle that guarantees complete national independence and dignity as well as national prosperity.

Self-support in economy is the guiding principle governing the application of the Juche idea to economic construction. It

underlines the building of an independent national economy with the efforts of one's own people and the natural resources of one's own country, displaying the revolutionary spirit of self-reliance.

Economic self-support is indispensable for the building of an independent and sovereign State, rich and strong. It constitutes the material base of political independence.

Economic self-support gives the possibility to solve all problems arising in the economic construction independently and develop economic relation with other countries on the basis of equality and mutual benefits.

Economic independence also provides the people with adequate material conditions for their independent and creative life.

Further, economic self-support constitutes the material basis for increasing capability to defend one's own country as well as a basic guarantee for the ultimate elimination of all inequalities among nations and for their development.

In order to eliminate all these inequalities for good, it is necessary to eliminate economic backwardness, the basic cause of inequalities. They can only be wiped out by building an independent national economy.

Building an independent national economy never means opposing economic cooperation among nations nor does it mean building an autarkic economy. It permits not only to accelerate the revolution and construction in each country but also expand and develop international economic cooperation.

Experience shows that only when they are economically self-supporting, nations can promote mutual accommodation and expand international economic cooperation on the basis of complete equality and mutual benefit.

A nation without economic self-reliance will be unable to follow the principle of reciprocity in the economic interchange with other countries because of the influence of world economic fluctuations. In that case it will be compelled to yield its economic levers to other nations.

The struggle to establish a new international economic order now under way among the developing countries will be successful only when each of these countries becomes economically self-reliant.

The struggle for a new international economic order is, in essence, an international struggle to check the imperialist exploitation and oppression of the developing countries. So one cannot and must not expect "charity" whatsoever.

In order to destroy the old international economic order imposed by imperialists, each country must have an economic means to cope with the task. Such an economic asset will be created only through the building of an independent national economy and increased economic cooperation among the third world nations.

Therefore, the struggle for a new international economic order must go with one for the building of an independent national economy. This alone will bring desired results. High degree of revolutionary spirit of self-reliance is essential for the implementation of the principle of economic self-support.

Displaying a high degree of revolutionary spirit of self-reliance is an inherent requirement of economic independence and the most important factor for the successful implementation of the line of independence.

Economic independence can never be achieved without overcoming difficulties.

This is all the more true of those countries which have inherited a crippled, backward economy, plundered by the imperialists.

But they will be able to lay the foundations of an independent economy if they advance along this road step by step firmly relying on the efforts of the people and resources of their own countries and drawing on cooperation with the friendly countries and mutual aid.

Once the base of an independent economy is laid, they can promote the economic construction and improve the people's living standards as they wish and repel any imperialist pressure.

As the famous Korean proverb goes, "Well begun, half done," the point is to get it started, all believing in their own strength.

The whole course of building an independent national economy in the Democratic People's Republic of Korea clearly shows the great significance of the revolutionary principle of self-reliance.

In order to maintain the principle of economic independence it is also necessary to correctly formulate the basic line of economic construction to fit the specific conditions of the country and carry it out.

Mere desire cannot attain the goal of building a nation's economy which takes a long time. A scientific line of economic construction should be coupled with a firm determination to be self-reliant.

Such a line must be defined on the basis of the reality of the country; reliance on someone else will not lead to correct formulation.

Experience of the Democratic People's Republic of Korea shows that the application of the basic line of economic construction giving priority to the growth of heavy industry and simultaneously developing light industry and agriculture is a sure guarantee for the successful building of an independent national economy.

Self-defence in guarding the nation is the guiding principle of applying the Juche idea to military affairs. This principle demands that each people should solve for themselves all problems arising in the building of national defence and military activities and that they should defend their country by their own strength.

It is natural that a man defends himself, and likewise a country should have its own means of defence. As long as imperialist aggressors exist, a State lacking capability to defend its own territory and sovereignty from the enemy's encroachment cannot enjoy complete political independence.

Historical experience shows that a State that depends

on foreign forces for national defence is compelled to follow the latter in politics as well.

This means that national self-defence is the principal criterion of national independence and sovereignty.

In addition, self-defence is a military guarantee for a nation's economic self-support.

Without self-defence capacity it is impossible to ensure not only the security and happy life of the people, but also success in the building of an independent national economy.

Adherence to the principle of national self-defence is a sure guarantee for preventing flunkeyism and dogmatism in regard to foreign military theories and experience and for developing military science and technique in conformity with the specific conditions of one's country.

Esteemed President Kim Il Sung taught the Korean people that in order to build up steel-like national defence by applying the principle of self-defence it is necessary to firmly arm the army and the people politically and ideologically and, on this basis, carry on the military line of self-defence, that is, convert the entire army into an army of cadres and modernize it, arm all the people and turn the entire country into a fortress.

Esteemed President Kim Il Sung's military thought on national self-defence which is permeated with the Juche idea constitutes a valuable treasure and an immortal contribution to the cause of liberation of the people for its revolutionary spirit, scientific value, originality and rich contents.

As we have seen above, the principles of independence, self-support, and self-defence are an application of the Juche idea in all domains. They offer a political, economic and military guarantee for the working masses to become dignified masters of the country and revolution.

The Juche idea is the guiding idea of the Workers' Party of Korea and the Government of the Democratic People's Republic of Korea—the unique guiding compass for all their activities. It has been brilliantly put into practice in all domains

of the revolution and construction in Korea and becomes a great material force.

President Kim Il Sung, the respected and beloved leader of the Korean people, said:

“We can say that the road covered by the Korean revolution was a course of the overall embodiment of the Juche idea in all spheres of social life.”

Armed with the Juche idea, the Korean people have converted their country, which was once a backward, colonial agricultural country, into a powerful socialist state with complete sovereignty, firm independent national economy, powerful self-defence force and brilliant national culture.

Fellow delegates,

Comrades and friends,

The success made by the Korean people in their revolution and construction and the development of the world's revolutionary struggles being waged under the banner of anti-imperialism and independence testify to the fact that the Juche idea is the most revolutionary and scientific guiding idea that fully conforms to the common trend and desire of mankind for independence, and that it is the only correct guiding principle that ensures the victory of the revolution in each country and the world as a whole.

The Juche idea is a perfect revolutionary theory. It gives complete answers to all questions cropping up in the world revolution—questions of national liberation struggles of all peoples, their struggles for class emancipation and for the building of a new society, struggles being carried on at different stages.

Therefore, this International Scientific Seminar on the Juche Idea held in Antananarivo, the capital of the Democratic Republic of Madagascar, has a great historic significance.

Concluding my report, I sincerely wish a long life and good health to President Kim Il Sung, the respected and beloved leader of the Korean people, the outstanding thinker and theoretician, author of the immortal Juche idea that has contributed

to the development of the thought of mankind and their liberation struggle.

I think my report leaves much to be desired on account of my limited understanding of the whole truth of the Juche idea and insufficient knowledge of the splendid fruition of this idea in the magnificent reality of Korea to which I paid two short visits. So I wish that the speakers will make up for the gap.

Thank you heartily and I would like to end my report with slogans:

Long live the great Juche idea!

Long live Comrade Kim Il Sung, the great and distinguished leader of the Korean people, creator of the immortal Juche idea!

Long live militant friendship and solidarity of the world peoples upholding independence!

S P E E C H E S

**MADE BY DELEGATES FROM DIFFE-
RENT COUNTRIES AT THE INTERNA-
TIONAL SCIENTIFIC SEMINAR ON
THE JUCHE IDEA**

MANUEL AGUSTIN AGUIRRE
Member of the Executive Committee
of the Socialist Revolutionary Party
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Professor



The Concept of Man in the Juche Idea

In the study of the Juche idea which, in its essence, according to President Kim Il Sung's expression, is the creative application of Marxism-Leninism to the Korean reality, I had an interest mainly in its conception of man, and my explanation of it is naturally incomplete so far as the extent of the theme and its exposition are concerned.

The great leader Comrade Kim Il Sung has taught:

"To establish Juche means holding fast to the principle of solving for oneself all problems of the revolution and construction in conformity with the actual conditions of one's country, and mainly by one's own efforts. This is a realistic and creative stand which opposes dogmatism and applies the universal truth of Marxism-Leninism and the experience of the international revolutionary movement to one's country in conformity with its historical conditions and national peculiarities. This represents an independent stand of discarding the spirit

of relying on others, of displaying the spirit of self-reliance and solving one's own affairs on one's own responsibility under all circumstances."

Marxism which is an integral conception of the world and has formulated the most universal laws governing nature, society and thinking has been continually preoccupied with the problem of man, since scientific socialism takes as its chief objective the material and spiritual liberation of man.

The interpreters of Marx and Engels and many of their followers attached excessive importance to things material and economic, instead of man, because in their eagerness, as Engels said in a letter to Bloch, to affirm material as the fundamental principle before their adversaries, they had no time, place and occasion to cognize the other elements operating in the reciprocal action and the laws concerning them.

At any rate, these made most of the disciples of Marx and Engels attach greater importance to the materialistic aspect than to the dialectical aspect, oblivious of man's action in the historical process. In thinking and action, Kimilsungism which has perfected Marxism-Leninism in a creative way places men in the centre of all problems.

The great leader Comrade Kim Il Sung has taught:

"In a nutshell, the idea of Juche means that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work of construction. In other words, one is responsible for one's own destiny and one has also the capacity for hewing out one's own destiny."

It is necessary to remind that, treating of the components of the productive forces, Marx gave special importance to the people who not only bring forth machines and technique but also handle and use them as the basic factor of the productive forces. But it is also a fact that many of his followers, especially the economists, attached greater importance to material and economic matters, neglecting the problem of man and his role. Moreover, dealing with the role of the base and the superstru-

cture, they accentuated the economic matters and material conditions, considering the superstructure (the state, politics, party, education, ideology, culture) as a simple epiphenomenon.

President Kim Il Sung correctly resolves the problem of interactions and contradictions between the base and the superstructure without falling into pure mechanism and economism which have done so much harm. In expounding the interactions between the base and the superstructure, he stressed the relative independence of the latter and its influence on the former and noted the importance of the state, politics, party, ideology, education, and culture.

This does not deny the primacy of matter over consciousness and the final determination of the superstructure by the economic base in the maintenance and change of the relations of production.

However, it raised the problems which no one had ever expounded, that is, the independent and creative character of man, the active role of consciousness, the decisive action of the superstructure on the base. He regards man as the permanent master of nature, society and the economy. Man is born of society and at the same time, creates and transforms society. And he transforms himself while transforming nature and society.

In treating of the scientific-technical revolution, for example, man considers that its objective is not in itself.

Its original end is to liberate the working people from the arduous and difficult work and to provide the people with a decent and dignified life, since they are the masters of the state and society and everything has to be done, thinking primarily of man, and placed in his service.

Science and technique, which are to be fully developed in one's own strength, must fulfil the following three fundamental tasks.

The great leader Comrade Kim Il Sung has taught:

"...firstly, to vigorously propel the technical revolution in industrial branches to narrow down the distinction between

heavy and light labour; secondly, to continue to accelerate the technical revolution in the countryside to reduce the difference between agricultural and industrial labour; and thirdly, to extend the technical revolution towards freeing women from the heavy burdens of household chores. Simply stated, the three major tasks of the technical revolution are dedicated revolutionary endeavours to free the working people from heavy and strenuous labour."

Science and technique under the capitalist system threaten to destroy the world with the abuse of the natural resources, produce debility and pollution which menace the life of man, fall a prey to wars of extermination which endanger the very existence of humanity, and serve as instruments of slavery and exploitation, subjecting people to inhuman labour in factories, mines and the countryside, in search of the largest profit on capital. Under socialism, science and technique serve as an element liberating man in all aspects, as a factor promoting the independent and creative development of all his physical and intellectual faculties. Under socialism labour—a means of exploitation and slavery, degradation and torment under capitalism—is a necessary, willing and joyful exertion of man's all faculties and potentials for his full and authentic realization as human and social being. We can cite a fact to illustrate this. Mt. Myohyang-san is rich in gold. The state has prohibited its exploitation in order not to deform the beautiful mountain. The beauty of the mountain is preferred to some tons of gold.

In this way, man is put in the primary place with all his attributes, regarding him as the most precious and powerful being in the world, while doing full justice to the scientific-technical revolution.

The respected President Kim Il Sung has taught:

"The basis of the Juche idea is that man is the master of all things and the decisive factor in everything. Remaking nature and society is also for people and it is work done by them. Man is the most precious treasure in the world and he is also the most powerful. All our work is for the people and its

success depends on the way we work with them. Education is an important aspect of the work with men."

The Marxist-Leninist theory considers class struggle to be a product of the contradictions in the mode of production. Kimilsungism introduces in this class struggle the active character of independent and creative people fighting incessantly for their liberty.

The great leader Comrade Kim Il Sung has taught:

"Independence is what keeps man alive. If he loses independence in society, he cannot be called a man; he differs little from an animal. We might say that socio-political life is more valuable to a man than physical life. He is a social being. If he is forsaken by society and deprived of political independence, though he seems alive, he is virtually dead as social human being. That is why the revolutionaries deem it far more honourable to die in the fight for freedom than to keep themselves alive in slavery.

"Ignoring independence is tantamount to ignoring man himself. Who likes to live shackled to others? Why did people fight to overthrow the feudal system in former days and why are the working class fighting against the capitalist system today? Needless to say, working people wanted to extricate themselves from feudal slavery just as they want to free themselves from capitalist exploitation and oppression. We are fighting against imperialism in order to liberate our nation completely from its yoke and enable it to enjoy freedom as a sovereign nation. In a word, all the revolutionary struggles aim to attain freedom from either class or national subjugation; they are struggles of the people in defence of their independence. Our struggle for the building of socialism and communism, too, is, in the long run, to enable the people to extricate themselves from many forms of subjugation and lead independent and creative lives as masters of nature and society."

The original theory of President Kim Il Sung on the independence and creative activity of people has not only enriched Marxism-Leninism but also is confirmed by the building of

socialism in Korea which has made spectacular development.

This idea of creative independence of people penetrated through the whole process of the building of an independent national economy based on modern technique, the product of self-reliance, which has led this once colonial country to really colossal industrial development.

The great leader Comrade Kim Il Sung has taught:

“As an example, in order to lay the foundation for an independent national economy and to ensure rapid improvement in the impoverished lives of people in conditions of the severe ravages of war, we advanced our basic line of socialist economic construction, that of giving priority to the growth of heavy industry simultaneously with the development of light industry and agriculture. This is an original line arrived at by correctly reflecting the demands of our own economic development and through the creative interpretation of Marxist-Leninist theory.”

In agricultural cooperation, too, greater importance was given to the subjective conditions, i.e., the revolutionary preparedness of the poor peasants than to the necessary technical equipment. The economic potential resides not in the reserves but in the brains of people.

The great leader Comrade Kim Il Sung has taught:

“The country which depends economically on others cannot help depending on others politically.”

Economic independence, therefore, should be the material base of political independence. However, both politics and economy should not be duplicated or imitated from those of other countries; they must truly reflect the concrete conditions and necessities of one's own country.

The great leader Comrade Kim Il Sung has taught:

“We have established and are establishing all our lines and policies independently on the Juche idea. We do not act on orders or instructions from any foreigners; neither do we copy nor imitate foreign ways. None of the policies determined and implemented by our Party since liberation has been copied. They were created by ourselves in accordance with the require-

ments of our revolution from the standpoint of Juche."

Political and economic independence helps build up a genuine national sovereignty. This national sovereignty is being safeguarded by the execution of the military line of self-defence against the offensive manoeuvres of the aggressors who have divided one and inseparable Korea by illegal and armed occupation. So, as long as there exists imperialism on the globe one cannot speak of sovereignty without having necessary armed forces to defend it.

On this score, the great leader Comrade Kim Il Sung has taught:

"National self-defence is the military guarantee for the country's political independence and economic self-support. As long as the world is divided into national states and imperialism remains on the globe, one cannot speak of independence and self-support if one has not the defence capacity to safeguard his country and people from foreign aggression."

"There can be no internationalism separated from independence, and vice versa."

Naturally, the political and economic independence which engenders a genuine sovereignty is not incompatible with proletarian internationalism.

In a word, Kimilsungism rejects nasty flunkeyism which exalts all that foreign, and teaches one to believe in one's own strength.

The great leader Comrade Kim Il Sung has taught:

"We learned from this the serious lesson that when a person takes to flunkeyism he becomes an idiot, when a nation takes to flunkeyism the country is ruined and when a party takes to flunkeyism it makes a mess of the revolution."

A revolutionary man and his formation have been one of the chief preoccupations of President Kim Il Sung. He grasped the fact that although the collective organizations—the class, trade unions and parties—were mentioned, the very individual who constitutes a primal element of those organizations and whose orientation, preparation and human quality largely influ-

ence the success of their activities was often cast into oblivion. An individual has positive and negative qualities; he is more or less liable to be afflicted and influenced by the hostile ideologies, bourgeois and petty-bourgeois ideologies; and he can be firm or vacillating, determined or timid. All these bring positive or negative results to the collective political work. Herein lies the necessity of understanding each individual's component, ideological preparedness and political training. This is valid for individuals, and all the more so for responsible persons who may make failures for lack of capacity in leadership.

In the struggle man begins to be trained into a new, socialist man. A true revolutionary does not act in accordance with the features prevalent in the society to be transformed, such as rivalry, competition, egoism, interest, personal exaltation, desire for wealth and ambition, but behaves guided by the new traits of revolutionary morality such as disinterest, rectitude, dignity, solidarity, heroism, sacrifice and self-devotion.

The great creators and leaders of socialism were men of this new type. At seventeen, Marx said:

"If a man works only for his own good, he may become a renowned scholar, a very intelligent person or an outstanding poet, but never a perfect, genuinely great man. History calls one who works for the whole world and thus exalts his virtue the greatest person.... If, for example, we selected a job serviceable to humanity to the maximum, we would never draw back from it on account of the heaviness of its burden. Because it is just a sacrifice for the good of all people. Hence, we in no way consider the mean, narrow and egoistic joy a felicity. Our happiness must be that of all and our activity must be conducted in silence and steadily. Thus the ashes of our bodies will be soaked with the hot tears of the noble persons."

Speaking of the revolutionary men, President Kim Il Sung has said:

"When we were carrying out our revolutionary struggle in the mountains, we were not paid at all. No one had instructed us to make revolution either. We, too, were well aware that

family life was comfortable and those enjoying it were in no danger of being killed. Why then did we take up arms and fight those hard-fought battles against the enemy almost every day, crossing mountains and rivers with packs on our backs, sleeping under the trees at night and suffering from hunger? It was solely for the victory of the revolution—in order to smash imperialism, restore our lost homeland and build a new society in which all the Koreans could lead a happy life—that we voluntarily joined the revolutionary ranks without getting even a penny, and fought in the mountains day in, day out for 15 years, despite all hardships.”

Kimilsungism stresses the special and active role of ideology as the system of ideas and the conceptions of the world and life adopted by a social class in definite historical conditions; it emphasizes the special importance of ideology in revolutionary transformation. The development of the ideological consciousness of the people and the masses constitutes a powerful force in the struggle for socialism. In order to rouse the languorous strength and enthusiasm of men and the masses, it is necessary to arm them ideologically while awakening and heightening their consciousness. The active role of ideology in the revolutionary transformation of society should not be underrated. It is imperative to wage a tenacious struggle against flunkeyism and dogmatism, liberate the people from the spiritual yoke and awaken them to an independent and creative struggle.

In the building of socialism and communism, as President Kim Il Sung has taught, the mere conquering of the material fortress is incomplete and the ideological fortress should be taken from the enemy by all means, for the bourgeois ideas, customs and habits that penetrate in all fields and places, are the hydras which are most difficult to vanquish and extirpate.

Comrade Kim Il Sung has taught:

“It will be wrong to capture the material fortress only without conquering the ideological fortress. Unless the ideological fortress is occupied, it is impossible to capture the material fortress. Therefore, we presented the slogan: ‘The whole coun-

try must study, the entire Party must study, and all the people must study.' Under this slogan everybody is studying now."

Education and training are the indispensable elements in the struggle for the building of socialism, because what is more important for the people who are the masters of all things and decide everything is the education which gives them rich knowledge, noble virtues and sound health. Those who are not armed with the revolutionary ideas and are ignorant of science and technique, literature and arts cannot be called social beings in the present era of building socialism.

Comrade Kim Il Sung has taught:

"The basic principle of the socialist pedagogical doctrine lies in training people to be reliable revolutionary workers equipped with the ideology, knowledge and a strong physique that will enable them to take the role of master in the revolution and construction.

"It is most important in training and educating people to remould their ideology in a revolutionary way. All human activity is determined by ideology. If a man is ideologically backward and morally degenerate, despite his excellent health, he cannot but be regarded as utterly useless and mentally disabled in our society. Therefore, our Party always directs its primary attention to remoulding people's ideology in a revolutionary manner."

Today, in Korea, the 11-year compulsory education is in force at the highest level, and theory is combined with practice, and thought with action, with a view to elevating the general knowledge, technique and culture of all the working people. The polytechnical education is oriented towards the creation of its own science and technique freed from dependence on foreign countries. It looks forward to the universalization of not only secondary education but also higher education, to get the working people to acquire the knowledge equal to that of engineers; it serves as a means of eliminating difference between manual and intellectual labour, which will be completely realized under communism.

With a view to checking all the penetrations of the impe-

rialist culture, the culture of domination and violence, Korea also promotes the creation and development of the national culture and arts, not for groups or chosen persons but for the broad masses of the people.

Studying has become a revolutionary work in general. All people, old and young, men and women, functionaries and soldiers, are studying, for "Study is the first and foremost task for the people making revolution."

The writers and artists as the "engineers of human soul", should create works inspiring the people to ultimate victory, representing their love for the territory, history and culture of the country which has been torn by imperialism and for whose reunification not only the Korean people but the free people of the world are fighting consistently.

The great leader Comrade Kim Il Sung has taught:

"The writers and artists should know that the genuine creator of great art is always the people. No excellent work of art fails to command the people's love, and if a work of art does not enjoy the people's understanding and appreciation, it cannot be an excellent one. Our writers and artists must delve deeply into the life of the people, study popular literature, oral literature, folk songs, etc., and make extensive use of them in their creative activities."

In this short speech I have illustrated by some examples the fact that the great leader Comrade Kim Il Sung has sought for man's independence and liberty, man's creative work and happiness and made a great contribution to the philosophy of man as a social being. Marxism-Leninism more or less overlooked these themes.

The noblest meaning of life is in the struggle of opposing the unjust and inhuman system based on the exploitation and enslavement of people, overturning the social relations of production which engender penury, diseases, sufferings and degradation and building a new world which provides all the people with genuine equality and happiness. Meaningless is a life that

is not dedicated to the realization of this great revolutionary task.

Happiness lies neither in a small daily satisfaction brought by comfort or money nor in a fleeting pleasure which leaves a bitter taste, but only in the maintenance of the noblest ideal, in the accomplishment of the great cause, in the total devotion to others on the principle of "One for all and all for one."

The humanism of Comrade Kim Il Sung does not see a man abstractly apart from the time; it is a militant, realistic and concrete humanism which places a man in the centre of thinking and action, a live man with defects and virtuality, a man who should be extricated from every shameful backwardness of the past and transformed into a new vivacious being so that he can develop his ability comprehensively and do the noblest work for the good of humanity; that is, it is a genuine socialist humanism.

Marxism-Leninism has been not only correctly interpreted but adopted with independent and creative spirits to the new, historical conditions of Korea and the world by President Kim Il Sung, who has become the best interpreter and heir of Marx, Engels and Lenin and solved the problems which could not be perceived nor resolved by them.

With his theory combined with practice, President Kim Il Sung has become a great conductor of socialism in Korea and a recognized guide for all. His life and his exploits are an example for us, Latin-American revolutionaries who tender their sincerest homage to him.

SAMI KAAKI

**Vice-Chairman of the "Committee
for the Translation and Publication
of the Works of Comrade
Kim Il Sung" in Lebanon**



It is, indeed, a great honour to me to attend this significant and unique seminar on the great creative idea of Juche and take this rare opportunity to address your respected and dignified gathering on behalf of my colleagues, members of "the Committee for the Translation and Publication of the Works of Comrade Kim Il Sung" in Lebanon.

I would like, first of all, to express my sincere gratitude and kind appreciation for our hosts, the Democratic Republic of Madagascar and the Malagasy people, for taking this rewarding initiative to arrange this important seminar and for kindly making it possible for us to participate in it, as well as for the friendly welcome and warm reception we have been accorded by the citizens of your beautiful capital, Antananarivo, as an expression of the strong militant relationship and solidarity among our people and as a revolutionary response to the trend of the time.

Availing myself of this opportunity, I would like to extend my best congratulations to the revolutionary and militant Gov-

ernment of Madagascar on the just and patriotic measures it took concerning the nationalization of the French company, "La Compagnie Marseillaise de Madagascar", the closure of the US artificial satellites tracing station in the island and all similar steps aiming at consolidating the independence of the country politically and economically.

I also convey my utmost thanks to all brothers and comrades who have contributed to making this seminar a success in order to deepen the study and the theoretical and practical utilization of the Juche idea of President Kim Il Sung, great leader of the Korean people, ingenious thinker and theoretician and eminent personality of the Third World.

Dear delegates,

The present era is an era of independence.

The present era is a completely new era; it is precisely an era of Juche, in which independence, not subjugation, and progress, not retrogression, have become the irresistible trend of the time.

The great leader President Kim Il Sung said:

"Ours is an age of independence. Today many peoples on the globe call for independence and are fighting against all types of subordination. No nation will tolerate others trampling upon its independence. Even the peoples of capitalist countries claim independence, not to speak of the peoples of the socialist and the third world countries. It is the main trend of our times which no force can check that the peoples of the world claim independence and that many countries are taking the road of independence."

The world has never undergone such a rapid change in such depth and width as today. The age in which we live is stamped by the struggle of all oppressed people to realize self-determination; it is an age of anti-imperialist revolutionary struggle in which the days of capitalism—imperialism—are numbered and many countries of the world demand genuine independence and strive to build a new society, a free society in which the masses of the people are made its masters and the

revolution and construction are carried out by the masses of each country on the basis of independence and creativity. The Third World fully mirrors this trend of the development of the present era and embodies the lofty idea of anti-imperialism and independence.

Indeed, the progressive and revolutionary people begin to occupy their legitimate place in the international arena today, working for a Juche-oriented life and holding aloft its banner. And the idea of Juche enjoys an ever-increasing approbation among broad sections of the world people today and greater numbers of thinkers and intellectuals come to affiliate themselves to this idea as the days pass by. This is due to the fact that it rightly reflects the requirements of the time and conforms with their own aspirations, although this idea was first created in response to the exigencies of the Korean revolution. The now-universal Juche idea is an ideology; it is a philosophy and science. It is a stern fact of history established in all aspects of life as practiced and experienced in the great Korean revolution.

The deeper we study the Juche idea of Comrade Kim Il Sung, the clearer the essential content and essence of its philosophy becomes; I mean independence.

For the first time in history, the Juche idea proved the great truth that independence is man's basic nature. And as pointed out by Comrade Kim Il Sung, **"independence is what keeps man alive. If he loses independence in society, he cannot be called a man; he differs little from an animal."** **"Ignoring independence is tantamount to ignoring man himself."**

Marx was the first to scientifically clarify that human society advances and develops by dint of work and struggle. However, he didn't explain man's essential characteristic—the reason why man works and struggles. Comrade Kim Il Sung gave the key to the new scientific explanation of why man works and struggles by enunciating that man is a social being to whom independence is vital. In other words, independence, as man's nature, is a positive factor in transforming and developing man's existence. The Juche idea is great and precious, because it ex-

pounds the law-governed mode of existence adapted to man's essential characteristics.

The history of "work" and "struggle" up to this date confirms this concrete truth of the Juche idea. Every work of construction is a people's endeavor to lead a decent life, every revolutionary struggle is a people's struggle to free themselves from class or national subjugation and defend their independence. Regarding this truth, Comrade Kim Il Sung said:

"Our struggle for the building of socialism and communism, too, is, in the long run, to enable the people to extricate themselves from many forms of subjugation and lead independent and creative lives as masters of nature and society."

This idea proceeds from a viewpoint that what is most precious to a man is his socio-political life, not his physical life.

Thus, the Juche idea can be utilized as a sure weapon for promoting construction. Only a people following Juche idea can incessantly and energetically push ahead with the construction, displaying their original creativeness.

The Juche idea definitely states the basic stand and methods to be maintained in revolutionary struggle and work of construction, as well as the revolutionary world outlook which puts trust in man and attaches the utmost importance to him.

It is precisely because of independence inherent in man that he becomes master of everything. Starting from this basic principle, the Juche idea teaches us that man, the most powerful and precious being in the world, is the master of all things and the decisive factor in everything: that one is responsible for one's own destiny and that one has also the capacity for hewing out one's own destiny. It also expounded the fundamental demand of human activity that the greatest importance be attached to man in all aspects of life and everything be geared to serve him.

Comrades and friends,

By elucidating that independence is man's essential characteristic through his Juche idea as we have elaborated above, the great thinker and theoretician of our era, Comrade

Kim Il Sung, has further developed and enriched Marxism-Leninism.

In fact, the formation of the Juche idea constitutes a historical contribution to the development of the philosophical theory of Marxism-Leninism, the theoretical basis guiding the thinking and practices of the progressive people in our times. The Juche idea is the most profound scientific system human history has ever seen, for it is an ideo-theoretical and practical system that creatively developed the Marxist-Leninist theory in an all-round way in keeping with the requirements of the stage of world history and greatly augmented the vitality of Marxism-Leninism.

Herein lies the world historic significance of the Juche idea. Comrade Kim Il Sung has explained, time and again, that the Juche idea stands in the relationship of succession to the universal ideology of Marxism-Leninism, since every Marxist-Leninist has this idea. That's what he told a foreign journalist once.

However, the idea of Juche is not a mere inheritance and development of Marxism-Leninism; it has brought about a great revolutionary upswing (switchover) in the sphere of human ideology; it is a thorough idea which emanates from the lawful requirement of the revolution itself and a most correct guiding idea aimed at successfully carrying out the revolution and construction in one's own country.

It is noteworthy to cite, here, the following words of President Kim Il Sung on this close relevancy:

"Our Party's idea of Juche represents the most correct Marxist-Leninist idea of leadership for the successful accomplishment of our revolution and construction and is the invariable guiding principle of the Government of the Republic in all its policies and activities."

Marxism-Leninism has been the guiding principle in the activities of revolutionary and progressive organizations all over the world, because it provides the working class with the most scientific world outlook and method of transforming the world and correctly reflects their interests. Nevertheless, Marxism-

Leninism is not a dogma; it is a guide to action; it is a creative doctrine. It is, therefore, necessary to develop it creatively according to the demands of the times and apply it creatively according to the specific conditions of each country. Only then can Marxism-Leninism display its indestructible vitality.

Comrade Kim Il Sung said:

“We have read many books by both Marx and Lenin. But we did not mechanically apply Marxism-Leninism to our revolution. The situation being different from country to country, Marxism-Leninism should be applied creatively in conformity with the specific conditions of one’s country.”

That is exactly what he has done in Korea from the very outset of his revolutionary activities.

The Workers’ Party of Korea, guided by the Juche idea of its great leader, both in the revolutionary struggle and work of construction, is a dignified party that adheres solely to the principles of Marxism-Leninism and determines all its lines and policies independently, to suit the actual conditions of its country.

Comrade Kim Il Sung said:

“Our Party takes the Juche idea as the immovable guideline in leading the revolutionary struggle and the work of construction. At each stage of revolutionary development, basing ourselves on the Juche position, we worked out a line and policy to conform with the specific conditions of our country and strove to carry our revolution through to completion by our own efforts, refusing to depend on others.”

Comrades and friends,

Because they established Juche and relied on their own efforts, the Korean people, under the wise leadership of their leader, President Kim Il Sung, have been able to lead their revolution along the most straight path, surmounting manifold difficulties and trials.

So, we can justifiably deduce from the above-mentioned dictum that the establishment of Juche is a question of key importance on which the success of the revolution and, consequent-

ly, the future of the nation depend.

As regards what is meant by establishment of Juche, Comrade Kim Il Sung taught as follows:

“Establishing Juche means taking the attitude of a master towards the revolution and construction. Since the masters of the revolution and construction are the masses of the people, they should take a responsible attitude of a master towards the revolution and construction.”

In other words, the establishment of Juche means holding fast to the principle of solving for oneself all the problems of the revolution and construction in conformity with the actual conditions of one's country and mainly by one's own efforts.

The Juche idea implies the rejection of dependence on others and the utilization of one's own brains, a belief in one's own strength, while displaying the revolutionary spirit of self-reliance, thus resolving one's own problems oneself on one's own responsibility in all circumstances.

Subsequently, Comrade Kim Il Sung pointed out that establishing Juche was especially important for Korea, not only in the light of its geographical environment or historical peculiarities, but also in view of the fact that some people there developed flunkeyism towards great powers, a servile attitude which really did great harm to the development of the Korean revolution.

Flunkeyism constitutes a main stumbling block to establishing Juche; it is an obsolete idea which takes a nihilistic attitude of not believing in one's own strength and worship others right or wrong and serving those powers.

If one loses Juche and falls into flunkeyism, his faculty of independent thinking is paralysed with the result that he will not only be unable to display creative initiative but, in the end, will even become unable to distinguish right from wrong and follow others blindly and will be inclined to depend only on others for everything, losing faith in his own strength. Then, he may lapse into both right and “left” opportunism such as revisionism, dogmatism and factionalism and may do great harm to the revolution and construction.

In order that one may adhere to the independent attitude, Juche basic requirement, one should oppose being a "protege" of big powers.

Here again, President Kim Il Sung starts from his own Juche idea in approaching this particular problem and prescribing the medicine to it. He said:

"Only by firmly establishing Juche can each country repudiate flunkeyism to great powers and dogmatism and creatively apply the universal truth of Marxism-Leninism and the experience of other countries in line with its historical conditions and national characteristics; always solve its own problems by itself on its own responsibility, eliminating reliance on others while displaying the spirit of self-reliance; and, accordingly, carry on its revolutionary cause and construction work successfully."

This programmatic teaching of President Kim Il Sung on opposing flunkeyism and thoroughly establishing Juche opened up the path for a fundamental change represented in getting rid of the evil aftereffects of flunkeyism which had been handed down through history in Korea, in firmly establishing Juche in all spheres and in embodying the revolutionary principle of independence, self-sustenance and self-defence to the full.

Answering a question raised by a Lebanese journalist in 1969, President Kim Il Sung said the following:

"The Marxist-Leninist parties are independent and autonomous by nature.... If the Communists lose independence and autonomy and follow in others' steps, they cannot uphold principle and consistency in their lines and policies, and this will, in the long run, not only spoil the revolution and work of construction in their own countries, but also inflict a great setback to the progress of the international communist movement and world revolution."

Generally speaking, a man who follows others blindly, forfeiting his own independence, will be liable to go astray, a nation which depends on big powers will collapse sooner or later and be ruined.

What is to be done, then?

It is incumbent on the people, any people, if they ever want to achieve revolution and construction successfully, to solve their problems independently relying on themselves free from reliance on big powers.

Actually, the most fundamental point of socialist revolution and socialist construction in the DPRK, is to defend the independent stand of the country. This idea underlies the basis of the activities of President Kim Il Sung who spares no opportunity to stress that independence is vital to a country and nation; it is the soul of the country and its people. Only when independence is maintained is it possible to defend the dignity of the nation, achieve the country's prosperity and develop solidarity and co-operation between states on an equal and solid basis.

What is most important in adhering to the independent stand is to firmly guarantee independence in politics. On this, Comrade Kim Il Sung says:

"In order to become the master of its own destiny, a nation must have an independent government and firmly guarantee political independence. This is why the Juche idea should first be embodied as the principle of independence in politics."

And to guarantee solid independence in politics, there must be a special guiding idea and a capacity for formulating all policies and lines solely in the interests of one's people and in conformity with the specific conditions of one's country, according to one's own judgement.

The principle of independence in politics calls for complete equality and mutual respect among all nations, big and small. It opposes both subjugating others or being subjugated by others. A nation that subjugates others can never be free itself.

Here, it must be briefly noted that the independent stand as elucidated by Comrade Kim Il Sung, has nothing in common with egoism. He said:

"The independence we advocate is by no means separated from proletarian internationalism. There can be no internationalism separated from independence, and vice versa. It does not befit a Communist to turn his back on proletarian internationalism

under the pretext of maintaining independence. This means simply sliding into ethnocentrism."

It is an invariable principle of the foreign policy followed by the Workers' Party of Korea to strengthen and develop unity and cooperation with the people of the world who champion independence. Strengthening unity and cooperation among the Third World countries is an important guarantee of victory in the revolutionary cause. Only by helping and supporting each other on the political level, in firm union, can these countries frustrate the aggression and subversive acts of the imperialists, consolidate national independence and successfully thwart any imperialist plot against one of these countries. As President Kim Il Sung put it, unity is the source of the invincible force of the Third World, and a decisive guarantee for the victory of the common cause of independence and anti-imperialism.

The Third World peoples have a good ground to unite politically with each other. All of them suffered from the imperialists' aggression and oppression before. The commonness in their past situations and their current struggles provides a good ground for their unity as one. The differences in institutions, political views and religious beliefs offer no obstacle to the Third World people's unity under the banner of anti-imperialism and independence. The Third World countries should form a broad anti-imperialist front in firmer unity and administer successive blows at the imperialists and colonialists by concerted efforts. If they strive in firm union on the principle of independence, they are fully capable of defeating any imperialist and settling all matters in the international arena in the interests of the progressive people.

In fact, the united strength of the Third World peoples is now exerting a great influence on the world politics. In the international arena many problems are now correctly solved by the united efforts of the Third World peoples. Yet, they are still facing the inevitable task, that of putting an end to the arbitrary actions of the imperialists, headed by US imperialism, in the international arena and of converting the unfair inter-

national organizations manipulated by big powers into organizations geared to the benefit of the progressive people of the world.

Along with the political independence, two lines must be maintained and strengthened in order to consolidate the independent development of the country; namely self-sustenance in the economy and self-defence in national defence.

Political independence without economic independence is a farce. Economic self-support is the material basis of independence. Referring to the need of building an economic independence, President Kim Il Sung said:

“Self-reliance in the economy is the material basis of independence. Failing economic independence, subordination to another country is unavoidable and freedom from colonial slavery is impossible. Economic dependence leads to political subordination, and economic inequality leads to political inequality. If the third world countries are to maintain their independence, they must, by all means, build an independent national economy.”

Besides, without self-reliance in the economic sphere, it is impossible to meet the people's growing material demands and materially guarantee them a real role as masters of the state and society. Furthermore, without self-supporting economy, it is impossible to carry through the other line, i.e., the line of self-defence in national defence which constitutes the proper answer to foreign intervention and imperialist aggression. A state that has no defence power of its own to protect its sovereignty against internal and external enemies, is, in fact, not a fully independent and sovereign state.

The economic independence President Kim Il Sung advocates has nothing to do with the notorious autarky. On the contrary, he emphasizes that the Third World countries should not only unite politically but also cooperate economically. Their close economic and technical cooperation forms an important solution to the difficult and complicate problems arising in the building of a new society. They have great potentialities for economic cooperation. They possess rich natural resources and lots of ex-

periences and techniques to exchange. If these countries develop diversified economic cooperation and strengthen technical exchange on the principle of filling each other's needs, they can build an independent national economy, reach great achievements and make rapid progress without being indebted to great powers.

At present, the struggle of the Third World peoples is developing into a collective joint struggle to achieve complete economic emancipation, while consolidating their political independence already achieved, to destroy the old international economic order set up by the imperialists and establish a new international order that will meet the interests of the world peoples. The old international order is an outcome of the colonialist system and the main lever of imperialism for its rule, control, exploitation and plunder. It is on the strength of this old international order that the imperialists are trampling underfoot the dignity and sovereignty of other nations and plundering the developing countries of their resources. From here comes the urgent call of President Kim Il Sung: **"The old international order should be abolished and a new, just international order be established so that the imperialists can no longer act arbitrarily on the international scene, violate the sovereignty of other nations and rob them of their resources at will."**

The Third World which emerged out of the fierce flames of the national-liberation struggle against imperialism and colonialism that swept across Asia, Africa and Latin America after World War II, is a mighty revolutionary force of our time; it is a great motive force that propels the history of mankind. Several hundreds of millions of people who had been oppressed and humiliated for centuries have now attained national independence and embarked on the road of independent development.

For this community of their past situations and this identity of their present struggles, the Korean people are standing firm by the Third World peoples on the same front. The Korean people's struggle to restore the territory usurped by US imperialism and reunify their divided country is a main link

in the anti-imperialist national-liberation struggle being waged on a world-wide scale.

As we have seen, all policies and lines applied in the DPRK emanate from the Juche idea and embody this idea. In that beautiful country, the Juche idea is a stern fact of history established in all aspects of life. The idea of Juche is not a theory for theory's sake, but the guiding idea of the revolution and construction in Korea which has been put forth on the basis of the experiences and lessons obtained in the course of a very complicated struggle waged through many turns and twists.

We may consider it right to say that the modern history of Korea is the history of the Juche idea itself.

The incredible victories and successes attained in the socialist revolution and socialist construction in Korea over the past years are, indeed, the brilliant fruition of the great vitality of the Juche idea and the line of independence, self-sustenance and self-defence, which is the very embodiment of that idea in all fields.

An eloquent testimony on the validity and vitality of the Juche idea is to be found in the fact that a once semi-feudal, agricultural, colonial and backward country has now been turned into a socialist industrial state with a powerful heavy industry, a modern light industry and a developed agriculture, all this in a historically brief span of time.

The Korean people, thanks to the Juche idea, and by following the directives of their great leader President Kim Il Sung prove to the whole world what a determined nation can do in so short a time.

Hence, the Juche idea formulates, for the first time, a perfect theory on revolutionary struggle in a single country in relation to world revolution; it is a genuine internationalist idea of actively contributing to the international revolutionary movement by successfully carrying out the revolution in one's own country. The Juche idea is, from this point of view, the positive and priceless contribution made by Comrade Kim Il Sung to the

world revolutionary movement.

The Juche idea has imbued the Korean people with indomitable courage and inexhaustible strength which enabled them to overcome all difficulties and perform miracles. So, this very idea should serve world peoples, the people of the Third World in particular, in their struggle against imperialism, colonialism and neo-colonialism. On the other hand, it should serve them also as a flawless guide in the construction of their prosperous countries in complete independence.

The great Juche idea of Comrade Kim Il Sung has gripped the hearts and minds of millions of world peoples as an international thought of our times, with it the road of revolution and construction is wide open and all progressive and fighting peoples of the world have come to possess a bright militant beacon and powerful weapon with which to overthrow the old world for good and vigorously step up the advance of mankind.

Mr. Chairman,

Dear delegates,

Comrades and friends,

Our "International Scientific Seminar on the Juche Idea" is convening at a very critical time for our country and people. Lebanon, for nearly two years now, has been subjected to a criminal and malicious plot taking the shape of a dirty and bloody civil war and aiming at destroying its independence and territorial integrity in order to liquidate the Lebanese national movement and address an appalling blow to the Palestinian Resistance which represents the vanguard of the national-liberation movement of the Arab world. US imperialism, Zionist Israel, Arab reactionary regimes and domestic isolationists are trying with might and main to attain their conspiratorial aims against our innocent people even at the expense of many thousands of wounded and dead. However, they didn't succeed so far due to the fierce and brave resistance splendidly displayed by our Lebanese and Palestinian militant people who are, despite all sufferings, making every possible sacrifice to frustrate the wicked plot and win victory.

In this connection, I call for all revolutionary and progressive people the world over to come out and express solidarity with our nation-salvation struggle and in support of just Palestinian cause.

President Kim Il Sung's theory on the revolution and construction, together with his theory on revolutionary leadership, work method and style, forms a system, an ideo-theoretical and practical system with the Juche idea as its core, which can be considered as an epochal turning point in the development of Marxism-Leninism.

This system is the Marxism-Leninism of the present time that reflects the demands of a new era.

The major demand of Marx's time was to extract socialism from Utopia, evolve it to reality and give scientific ground to the revolutionary cause of the working class. Hence came Marxism, a perfect system of theory on the proletarian revolution in the stage of relative capitalist development, whereas Leninism was Marxism in the age of imperialism as the highest stage of capitalism and in the age of proletarian revolution in action.

Our era is a completely new era when revolutionary fierce tempest is raging everywhere and once-oppressed peoples appearing as true masters of their own destinies on the arena of history. What does this new era demand then? It keenly demands a guiding system that enables the popular masses to undertake revolution and construction on the basis of a master's stand.

The system of Kimilsungism represents the new stage of the development of the Marxist-Leninist philosophical system, because it reflects the highest stage of revolutionary practice today, when the question of overthrowing the old, exploiting society and building a new socialist life on a world-wide scale has become a matter of practice rather than a matter of theory alone.

Comrade Kim Il Sung has exactly created this much-desired system to meet such demands of the world revolutionary movement in our present age, age of national and class struggle,

age of independence and in a new stage of historic development in which imperialism is going to ruin and socialism is triumphing on a world scale.

It is said these days that the world has entered an era without a guiding textbook as imperialism is facing its most critical crisis. The ideo-theoretical and practical system of President Kim Il Sung, with the Juche idea as its core, is the wanted textbook of the revolutionary people which firmly guarantees them victory in all revolutionary struggle and construction.

This ideological, theoretical and practical system of Comrade Kim Il Sung, which is based on the great Juche idea and splendidly embodies this idea, constitutes, for the first time in history, a universal and integrated system that covers a very wide range of questions, including the ways and means of establishing a revolutionary government and the definition of the basic motive power that propels the development of socialist society. It has made and is making great contributions to almost all realms of life, philosophical, ideological, political, economic, military, etc. So, this grand system can be legitimately called Kimilsungism. We, participants in this international scientific seminar, must affirm it as such and proclaim it.

And before ending this general intervention of mine, I have to point out a certain fact that needs your most attentive consideration. It is well known that, at present, there are more than two hundred Juche study societies in Asia, Africa, and Latin-America and Europe, among which our society finds itself. This great number is liable to become even greater in the near future as the study of President Kim Il Sung's works and his immortal Juche idea becomes an irresistible trend of our time. Therefore, with a view to making this study more organized, systematized and much deeper and profound, through a unified steering body, which is supposed to direct all this activity in a coordinated way, so as to achieve the most positive results in this sphere, I have here a proposition to make which is un-

doubtedly conducive to this end and which most of us, students of Kim Il Sung's works, begin to feel its necessity so keenly, i.e., a kind of an international institution, centre or academy should be founded as early as possible to discharge this responsibility and undertake everything concerning the Juche idea study on a world-wide scale. I call all participants in this seminar to grant me their unanimous approval on this proposition.

Finally, I would like to thank you once more, dear colleagues, for your kind attention and wish our hospitable hosts, the great Malagasy people, more and greater victories in their coming endeavours.

Long live Comrade Kim Il Sung, creator of the everlasting idea of Juche!

Long live President Didier Ratsiraka, the hope of the Malagasy people!

Long live friendship and cooperation among the Third World peoples!

Long live peace all over the world!

Thank you.



ABDUL MALIK

**General Secretary of the Karachi
Committee of the Pakistan Afro-
Asian People's Solidarity
Organization**

"Juche"—the Citadel of Peace

The Juche philosophy originated by President Kim Il Sung contributes greatly to the study of socialist philosophy. Marshal Kim Il Sung is the leader of revolution, thinker, and one of the most capable heads of state in the world. His philosophy contains all the revolutionary and creative elements which not only lead us to socialism along the right road but also instill a new consciousness into the minds of people, enable them to extricate themselves from the yoke of imperialism, neo-colonialism, expansionism and militarism, and safeguard socialism, democracy and freedom throughout the world.

As President Kim Il Sung, the genius of revolution, taught us, the Juche idea means that the popular masses are masters of the revolution and construction and a motive force to propel history forward. The Juche idea also teaches that one is responsible for one's own destiny and that one has also the capacity for

hewing out one's own destiny. The popular masses suffer from hunger, poverty, ignorance, exploitation and injustice. It is imperialists, capitalists and their agents who suppress them under various pretexts and deception. These exploiters force the virtues of obedient discipline on the popular masses in order to deprive them of their revolutionary enthusiasm, constant activity and dynamic creativity.

The Juche idea teaches us that independence is what keeps man alive. A people who have no independence lose their value and dignity and their masters bleed them white like beasts of burden. Therefore, political freedom is the first and foremost factor that enables people to recognize the reality of life intellectually. He who is politically free and conscious can make conscious efforts to achieve socialism and defeat imperialism. This consciousness makes the people channel all their potentialities to the successful carrying out of perpetual revolution. Conscious reasoning alone makes man aware of the law of evolution of nature and the law of social development; only then can man control nature and society.

Independence and innovation are the two important factors essential to revolution and social transformation.

Already in the early days of the Korean revolution President Kim Il Sung advanced the great immortal Juche idea and put it into practice. This developed Marxist-Leninist theory onto a higher stage and gave answer to the revolutionary demand of our times.

The Juche idea is a new strategy and a new theory concerning the unity and leadership of the popular masses to crush imperialism, colonialism and militarism, put an end to exploitation and achieve national liberation successfully. This idea is a scientific revolutionary theory to guarantee the victory of the working masses in the great revolutionary struggle. It helps work out a clear-cut programme of struggle on the basis of scientific analysis of the situation, which opens up a new era of glory and victory for the world-wide national-liberation movement and ensures the people's revolutionary struggle.

In his Juche philosophy Marshal Kim Il Sung stresses rightly that one should not pin hope on any foreign powers in hewing out one's destiny. Imperialist powers are the greatest exploiters. They do not want the people to get out of hardships, impasse and underdevelopment. A nation which depends on foreign powers is bound to ruin its revolution. In fact, such a nation gets into danger. This has been amply proved by world history and the international revolutionary movement. Also, the Juche idea teaches self-determination, self-sustenance and self-reliance. It also teaches one to sacrifice oneself to carve out the destiny of the masses.

The people can never satisfy their growing material demands without tiding over economic hardships by themselves. The Juche philosophers hold that economic dependence cannot ensure political independence and makes it impossible for the people to bring about economic progress. Also, a backward economy means weak defence power.

President Kim Il Sung says that economic self-support is necessary for political independence and its consolidation and essential to strengthening defence capabilities. When a powerful and independent national economy is constructed by the people themselves on the basis of mutual cooperation, it is possible not only to produce means for economic construction and defence power but to meet the demands for the welfare of the people. In a word, only when an independent national economy is constructed, can the people consolidate political independence and guarantee their dignity.

Ours is an era in which all the oppressed people fight for self-determination, and thus new national states emerge. At this moment the oppressed people are waging struggles for their political liberation, territorial integrity, economic position and social progress. The Juche idea gives them a substantial help in achieving outstanding successes in those noteworthy struggles.

President Kim Il Sung teaches people to live as required by the Juche idea in the struggle to hew out their precious destiny. This idea is established as a historic reality in all spheres

of life in the northern half of Korea. So the Juche idea strikes root in all the countries whose people are fighting to sweep away the last vestiges of imperialism, capitalism and militarism.

President Kim Il Sung defined the materialization of the Juche idea as the primary task for the reunification of Korea—the country of an industrious and resourceful people with one history, one culture, one literature, and one tradition and custom. Korea was divided arbitrarily by the exploitative war and the international police of colonialism.

The Korean people headed by the outstanding President Kim Il Sung are striving to achieve reunification, their greatest aspiration, by peaceful means, under the rays of Juche. All the problems of the Korean people are problems of the third world and the developing countries and underdeveloped countries of the whole world.

Especially, the socialist countries and the third world countries in general can draw on the experiences of the Korean people in applying the Juche idea to build a state, achieve the prosperity of the people and transform nature.

The progress made by the Democratic People's Republic of Korea under the inspiring leadership of Marshal Kim Il Sung, our guide, proved that the Juche doctrine is precisely a guiding principle and a lodestar for the people on the road of revolution and construction. This also shows that it is an advanced form of Marxism-Leninism proved through revolutionary practice for peace, socialism and democracy. The Juche idea is a guarantee for the victory of the world revolution and an invincible weapon.

The Juche idea has become an established fact in theory and practice. Without this great doctrine it is impossible to lead the revolutionary struggle and construction work to victory. Therefore, in order to carry it through, the people should utilize experiences with great enthusiasm.

Only when all positive and revolutionary forces for the honour of the people and the nation and for self-reliance understand the Juche idea more clearly and apply it with energy and devotion, can the suffering and fighting masses of people

attain the following four goals:

1. To bring into full play one's new talents inherent in oneself for the revolution;
2. To enable all the working masses of the world to secure their ideological unity;
3. To uproot every backward idea remaining in the minds of people and make people staunch and fair-minded men equipped with ideology and will so that they may fight resolutely against the anti-popular forces at home and abroad;
4. To contribute greatly to international mutual understanding and cooperation with a view to completely eliminating war, exploitation and inequality from this globe.

Because of its vitality and creative characteristics the Juche philosophy presupposes the elimination of the outdated anti-popular bourgeois ideologies, and all the practical abilities of the people who are willing to be the masters of their own destiny and hew out their destiny on their own. Thanks to Juche, the Korean people have trained a great army of politicians engaged in the socialist revolution.

Under the wise guidance of Marshal Kim Il Sung the Korean people, who have a great political insight and a correct principle and conviction of the socialist revolution, show the world's people the example of socialist education. Their struggle teaches us that the carrying out of the socialist revolution means a constant process of struggle to boost production and create and develop a new society and a new type of men. This is also a struggle between progress and conservatism, between individualism and collectivism, between backwardness and progress, between national independence and national dependence, and between advance and retrogression. The struggle for a new life, progress and development which is waged on the basis of the Juche philosophy presupposes a new nation viable, independent and peaceful in every respect.

The Juche idea teaches that labour is the most honourable right of all people and their sacred duty. It rejects the bourgeois

values utilized to discriminate the labouring people according to their vocation. On the contrary, it tells that labour provides mankind with dignity and that it is the only strength of man that ensures prosperity and social progress.

The Juche idea based on independence aims to mobilize all the inexhaustible potentialities of the masses and all the talents of individuals and collectives to build a new society with their own natural resources.

As the world is now sharply divided into two ideological blocs, there are hostile ideas and theories with regard to state structure. In spite of these sharp political and ideological differences, we are faithful to the world proletarian society, that is, socialism. We can see that the society of the proletariat which wants to hew out its destiny in accordance with socialist, Marxist-Leninist ideology is emerging in the Western world. The experiences of socialism and their application not only in socialist countries but also in other countries are a source that gives light and inspiration to this proletarian society in the West.

The Juche philosophy Comrade Kim Il Sung advanced and applied greatly inspires all socialists throughout the world to accept it and solve problems arising in building socialism and eliminating contradictions in life. The Juche idea served as a weapon for the Korean people in defeating Japanese imperialism first and then US imperialism, and in sweeping away their evil consequences. This great idea united and organized the Korean people politically and ideologically. It is US imperialism's intervention and its lackey, the south Korean puppet regime, that obstruct the reunification of Korea. The Juche philosophy is so mighty and the leadership of Comrade Kim Il Sung so wise that the Korean people will certainly reunify the country independently and peacefully without any foreign intervention.

The US government must observe the UN Charter regarding the national self-determination of peoples and withdraw their forces stationed in south Korea disguised as "UN forces", so that the Korean people themselves may materialize their great aspiration for reunification through the Juche method.

Revolution can be neither exported nor imported. It is conducted and developed by the internal forces of each country. When the popular masses led by the working class are armed with the Juche idea and carry out the revolution, they can be liberated from all the exploiting forces, the internal and external forces that try to conquer them.

Comrade Kim Il Sung's Juche idea is a mighty practical weapon to transform nature and society. It is not a theory for theory's sake but a great guiding principle to translate it into reality.

All the peoples in Asia, Africa, Latin America, and the rest of the world want to have a progressive and revolutionary programmatic doctrine that can serve as a weapon in their struggle for independence and freedom, progress and development.

All the people of the world want the Juche idea.

Long live Comrade Kim Il Sung, one of the outstanding leaders of our time!

Long live the Juche idea!

Glory to the brave Korean people!

Long live the progressive revolutionaries of Asia, Africa and Latin America!

Long live international solidarity!

KWAOVI BENYI JOHNSON
Minister of Information, Publication,
Radio, Television and Communica-
tions of Togo



The Essence of Juche

Thanking the Malagasy government and people for their sincere, warm hospitality shown to us, I am going to touch on Juche.

This seminar is going on when many events of deep significance are taking place.

The Korean people had lived in one territory through ages. The aggression of the imperialists is the source of the division of this country. The latest incidents on the Military Demarcation Line of the Democratic People's Republic of Korea demand us not only to sharpen our vigilance but, together with all the progressive friends of the world, to exert all our efforts for the reunification of Korea.

The very fact that this seminar on the Juche idea is being held in Madagascar, a country with the tradition of the liberation struggle, reflects the trend of our times. The Malagasy govern-

ment and people have chosen the road of socialist revolution. This strikes us with admiration and gives us courage. It is our great pleasure to hear the rich experience gained by Madagascar in bringing about an overall economic development. This experience is also ours, for it is related to the dignity and emancipation of the whole of Africa. Therefore, we cannot be indifferent to Madagascar at such a stirring historical moment. Indeed, her people have chosen their own destiny, regained their own national worth and taken to their economic independence for the first time in their history. Any independence without economic independence is illusory.

The two poles of tension in Africa glaringly show that we are living in an important historical moment. The people of Africa and the rest of the world crave for independence. Sometime ago the former Portuguese colonies won liberation with sacrifices. Zimbabwe is now on the threshold of liberation. Spurning a phony independence offered to her, she demands a genuine independence of the popular masses, bringing Smith and other racists to terms.

As you know, this seminar on the Juche idea is being held in Antananarivo in the circumstances where the Democratic People's Republic of Korea, the Democratic Republic of Madagascar, the Republic of Togo and other countries of Africa and the Third World are marching ahead under the banner of political and economic independence.

I should like to say a few words about the Juche idea in point of agriculture.

As President Kim Il Sung, the respected and beloved leader of the Korean people, has taught us, the Juche idea means that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work of construction. This means that an independent people turn all their inner potential to full account for hewing out their own destiny.

The Juche idea also stresses the need to attain self-defence with a view to guaranteeing and safeguarding political and

economic independence.

Our task is to more correctly explain the Juche idea mainly with the examples of Korea, that is, to relate how this idea is being embodied in the "Land of Morning Calm". Needless to say, agriculture is a domain where the Juche idea has borne a shining fruit. President Kim Il Sung set forth the **"Theses on the Socialist Rural Question in Our Country"** in 1964. Here I am going to analyse this highly important literature.

President Kim Il Sung teaches us that the rural question comes to a correct solution through three stages.

In the first stage, the stage of the anti-imperialist, anti-feudal democratic revolution, it is necessary to liquidate the backward, feudal relations of landownership in the countryside to free the peasants from exploitation and subjugation by the landlords.

In Korea this very important problem was solved by way of confiscating the landlords' land without compensation and distributing it free to the peasants.

In this way one of the difficult problems facing the Third World countries in the rural question was solved. By this measure, the land passed into the possession of the tillers afterwards.

The second stage is the stage of the socialist revolution in which agricultural cooperation is realized.

In this stage the peasant and agricultural questions are of eliminating the capitalist elements in the rural areas and transforming the individual peasant economy into the socialist collective economy so as to relieve the peasants once for all of all manners of exploitation and oppression and free the agricultural productive forces from the fetters of the old relations of production based on private ownership.

Agricultural cooperation is indisputably superior to the private peasant economy. In fact, agricultural cooperation enables the peasants to jointly use their means of production and rationally use their land, reservoirs, irrigation channels and electric and other installations. Agricultural cooperation is an indispensable prerequisite to the improvement of the living

standards of the peasant masses. This is particularly true of the countries of the Third World which should properly use the means of production while effectively commercializing production.

The third stage is the stage of the final solution of the rural question following the establishment of the socialist system.

As President Kim Il Sung has taught, the point is how to undertake the rural work and how to develop agriculture under the socialist system. Indeed, when the revolution is brought to victory and the socialist system established in town and country, the people face a task radically different from that in the previous period. Concerning this, the rural theses says: **"Under socialism the peasant and agricultural questions consist in developing the productive forces of agriculture to a high level, in making the peasants well off, abolishing the backwardness of the countryside left over by the exploiter society, and gradually eliminating the distinctions between town and country, on the basis of the steady consolidation of the socialist system established in the countryside."** The only correct solution of the rural question lies in gradually narrowing down the differences between town and country. In order to get the peasants and townsfolk to live in remarkably similar conditions, it is necessary to place the towns and the countryside on similar foundations.

President Kim Il Sung clarified the basic principles and conditions for the successful solution of the rural question.

It is firstly to thoroughly carry out the technical, cultural and ideological revolutions in the rural areas; secondly to strengthen in every way the working-class leadership of the peasantry, the assistance of industry to agriculture, and the support of the towns to the countryside; and thirdly to continuously bring the guidance and management of agriculture to approach the advanced level of enterprise management of industry, strengthen the bonds between all-people property and cooperative property, and steadily bring cooperative property close to property of the whole people.

Let us see what these basic principles are.

The tasks of socialism are to transform the countryside along socialist lines, liquidate the relations of exploitation and create the similar living conditions in town and country. These aims are attained by maintaining the enthusiasm of the peasants which is heightened through the democratic revolution, the socialist revolution and the technical revolution. In fact, the lag of the countryside behind towns finds its expression in the fact that the material and technical foundations of agriculture are weaker than those of industry, that the cultural level of the rural population is lower than that of the urban one and that the peasants fall behind the workers in ideological consciousness. To be sure, such backwardness is a legacy of the old society. Its continued existence under socialism is also related to the level of the development of industry and towns.

The building of socialism and communism aims, in the final count, at providing the people with a happy life and fully meeting their ever-growing material and cultural needs.

The rural technical revolution is to equip agriculture with modern machinery and technique and extensively introduce the achievements of agricultural science so as to highly develop the agricultural productive forces, make the peasants' life bountiful and liberate them from arduous labour.

Irrigation holds a very important place in the rural technical revolution. Unlike industry, agriculture is much affected by climate.

Irrigation is a basic guarantee for preventing the possible flood and drought damages, bringing about a stable and good harvest in agriculture and effecting a steady growth of agricultural production.

Mechanization is the second instrument of the rural technical revolution. It helps increase labour productivity in agriculture and lighten peasants' labour.

Korea is in the stage of effecting the comprehensive mechanization of agriculture. The task is to mechanize all farm work from ploughing to harvesting and thrashing. Efforts are con-

centrated on mechanizing such toilsome work as ploughing, weeding and carriage.

The third condition of the technical revolution is electrification. Without supplying electricity to the countryside it is impossible to successfully undertake the work of irrigation and mechanization and the construction of a modern countryside.

In Korea rural electrification has already been completed successfully with the simultaneous construction of large-scale hydro- and thermo-power stations and the extensive construction of medium and small power stations throughout the country.

Lastly, the fourth condition of the technical revolution is chemicalization which helps raise the per-unit-area crop yield, improve soil, increase the fertility of land, promote the growth and fruitage of crops and kill harmful insects and weeds.

In short, the four conditions of the rural technical revolution are irrigation, mechanization, electrification and chemicalization. In general these four conditions are carried out simultaneously. But this should be done in conformity to the conditions of each country. Stress may be laid on irrigation for a definite period, and greater stress on chemicalization in some other period.

The main point of the rural cultural revolution is to enhance the level of the general knowledge of the peasants and their technical level.

The aim of the ideological revolution in the countryside is to eliminate the remnants of the old ideas in the minds of the peasants and arm them with the progressive thought of the working class, the communist ideology.

The basic method of mass education under socialism is to influence people by the force of positive examples. The experience of Korea shows this method is most effective in educating the masses.

The victory of the Juche idea in rural transformation is manifested in assistance to the countryside. In Korea the

material and technical assistance of the state to the countryside is enormous.

Out of the total state investments in capital construction from 1959 to 1963, 15.8 per cent went to the development of agriculture. The state also loaned a huge sum of money to cooperative farms and exempted them from paying off most of it. Industry produces quantities of farm machines, chemical fertilizers, agricultural chemicals, building materials and various consumer goods and supplies them to the countryside every year.

Measures were taken to increase the income of the peasants and improve their living standards. They are the exemption from the tax-in-kind, the enhancement of the purchase prices of industrial crops, the reduction of the utilization fees of farm machines, irrigation water fees, and the prices of farm implements, etc.

The system and methods of state guidance to the agricultural cooperative economy acquire a very great significance in improving its management.

From the early period of agricultural cooperation the Workers' Party of Korea paid special attention to the improvement and strengthening of state guidance to the cooperative farms. It has steadily improved the system and methods of guidance ever since in conformity to the environments and conditions of agricultural production.

In 1961 the county cooperative farm management committee was set up to exercise unified control over and give guidance to the agro-technicians and such state-run enterprises in the service of agriculture as farm-machine stations and farm implement factories. This system strengthens state guidance to the cooperative farms.

As to this, President Kim Il Sung writes in his rural theses as follows:

"An important question in giving guidance to regionally dispersed work centres like those of the rural areas is to designate a certain area as the unit of unified guidance in each

locality and, with it as the base, to give guidance directly to all work centres within that area."

In the Democratic People's Republic of Korea the county serves as the regional unit and as the base for giving direct, unified and comprehensive guidance to the rural work and to all local affairs.

The county is the lowest unit of administrative guidance which directly orients the farm villages and workers' districts; it is the all-embracing unit of local economic and cultural development and the base for linking the towns with the countryside in all spheres of politics, economy and culture.

All policies of the Party and the government go down to the countryside directly through the county.

It may be safely said that the rural theses, a materialization of the Juche idea, is a guide applicable to the conditions of each of the Third World countries to which we belong. Because it covers the principles on which to radically reorganize the backward rural economy and provide all people with excellent conditions for a happy life.

ORUI JUN

**Professor at Toyo University, Japan,
and Secretary-General of the
"Japan-Korea Solidarity
Committee of Social
Scientists"**



**President Kim Il Sung's Revolutionary Traditions
and the Origin of the Juche Idea**

It is my great honor and pleasure to attend the world's first full-scale international seminar on the Juche idea held in Antananarivo, the capital of the Democratic Republic of Madagascar, under the auspices of the government.

Nineteen sixty was called the Year of Africa which saw the independence of nearly 20 countries of Africa.

Since then, more countries have won independence and Africa is now a main part of the Third World; it is senseless to discuss any world affair without referring to Africa. It is also true that Africa today faces the danger of neo-colonialism, a new instrument of imperialism.

At this very important juncture, the current seminar carries a weighty significance as a conference of comrades from the world over to learn from the Juche idea fathered by President Kim Il Sung of the Democratic People's Republic of

Korea, the great leader of the Korean people, and seek for the effective ways of undertaking the socialist revolution and construction in their respective countries to meet their peculiar national circumstances. It has an epochal meaning as a new page in history.

Let me express thanks and respect to Your Excellency President Didier Ratsiraka, outstanding leader of the people of Madagascar, who has planned and organized this conference, and to all the parties concerned.

President Kim Il Sung, the respected and beloved leader of the Korean people, is the founder of the Anti-Japanese Guerrilla Army, the first Marxist-Leninist armed force in Korea. The Korean people carried their anti-Japanese armed struggle to a victorious conclusion, riding out tremendous difficulties and obstacles. Their glorious history graphically shows that the armed struggle to counter the counterrevolutionary armed force with the revolutionary armed force is the best way to win a decisive victory in the anti-imperialist, national-liberation struggle; it is the right way to achieve national independence and freedom. By personally organizing and commanding the anti-Japanese armed struggle, President Kim Il Sung ridded the Korean communist movement of its essential defects manifested in its early years. The solid organizational and ideological preparations were made for founding a Marxist-Leninist party; the revolutionary traditions of the Workers' Party of Korea and the Korean people were born—the Juche thought for the Korean revolution, the lofty communist revolutionary spirit, the proud revolutionary exploits and valuable struggle experience, the revolutionary work method and the popular work style.

Allow me to cut out any detail of “the formation of the Anti-Japanese Guerrilla Army and the source of the revolutionary traditions” because of limited space. I want to briefly discuss “the factors for the victory of the anti-Japanese armed struggle and the Juche ideology” and “the status of the Juche ideology as a source philosophy”.

(1) THE FACTORS FOR THE VICTORY OF THE ANTI-JAPANESE ARMED STRUGGLE AND THE JUCHE IDEOLOGY

Under the appropriate command of President Kim Il Sung, a genius of revolution, the Anti-Japanese Guerrilla Army applied diversified tactics in every engagement, winning impressive victory.

The anti-Japanese armed struggle ended with a brilliant victory as it was organized and launched under the banner of Marxism-Leninism and in total agreement with the Juche ideology of President Kim Il Sung and in the revolutionary spirit of self-reliance. This is one of the major factors which led it to the victory. The need for a thorough establishment of Juche in the then struggle was compelling for the following reasons:

Firstly, there was no other choice available to the Korean Communists but to organize a new armed struggle and lead the revolutionary movement of the Korean people as a whole and to settle all the problems arising therein by their own efforts in such a way as to meet the specific circumstances of their country. It was impossible to advance the revolution without maintaining the Juche stand, the independent view and the revolutionary spirit of self-reliance.

Secondly, it was all the more necessary to establish Juche because of the damage caused to the then Korean revolutionary movement by flunkeyism and dogmatism.

President Kim Il Sung in his early revolutionary activities concretely investigated the historical lessons of the Korean communist movement and the then state of the Korean revolution.

He reached conclusion that the foremost task of the revolution was to establish Juche. Since the beginning of the anti-Japanese armed struggle, he launched a vigorous struggle

to put into practice his conclusion.

He thoroughly battled the flunkeyist tendency to lose the independent and self-reliant stand, blindly following what others dictate, to distrust one's own power, depending on others, to swallow whole the experience of others and to practice without any reservation. He firmly adhered to and defended the Juche-motivated stand and view. The principles of Marxism-Leninism were creatively applied to the concrete realities of Korea on the basis of the Juche ideology. By so doing President Kim Il Sung advanced correct struggle lines, strategies and tactics for the Korean revolution and properly solved all the issues of the armed struggle.

A determined resistance was put up to the big-power chauvinists who created a grave crisis affecting the development of the Korean revolutionary movement by wirepulling the flunkeyists. There were periods in which the big power chauvinists and the factional elements overtly attempted to discredit the just struggle of the Korean Communists for national liberation, while plotting to undermine the unity and cohesion of the revolution ranks. However, President Kim Il Sung never failed to preserve the Juche stand for the national-liberation revolution and the Juche-oriented line of the Korean revolution. Rather, he turned the situation to account and lifted the Korean revolutionary movement to a new pitch.

He took the stand that the Korean revolution was the job of the Koreans whom nobody else could replace. He firmly believed that it was not difficult to defeat the enemy when only the masses of people were trusted and their resources mobilized effectively. Bearing this in mind, he organized the armed struggle and developed it into a broader-based revolutionary struggle. The key factor for the victory of the anti-Japanese armed struggle is to be sought in its great Juche ideology and its revolutionary stand of independence and self-reliance.

These revolutionary traditions, the personal credit of President Kim Il Sung, proved extremely helpful to the Korean

people in the post-liberation years. They are still today working very well.

The glorious revolutionary traditions as the roots of the revolution paved the smooth way for the founding of the Workers' Party of Korea following liberation, and enabled the Korean people to set up a people's power in a brief time and carry out all the democratic reforms with success, overcoming a mountain of bottlenecks and difficulties.

The Korean People's Army, the true revolutionary armed force of the Korean people, was formed without difficulty, because the revolutionary cadres steeled and seasoned through the anti-Japanese armed struggle were available as its backbone.

With the revolutionary traditions at their command, the Korean people and the heroic Korean People's Army won the great 1950-53 Fatherland Liberation War (the Korean War) with the US-led 16-power invaders and safeguarded the independence of their country and their revolutionary achievements creditably. Thus world peace and the eastern outpost of the socialist camp were firmly saved.

After the war, the Korean people continued to uphold the red banner of the revolutionary traditions—the revolutionary banner of the Juche ideology, independence and self-reliance. The economy was quickly rehabilitated and the war wounds healed. The world-stunning exploits were performed in the building of socialism as the Chollima (legendary flying horse) movement swept the whole country.

In a short space of time, the DPRK became an advanced socialist industrial state possessed of a sound self-supporting national economy, to which exploitation and oppression are entirely alien. The whole country is an impregnable fortress in which the revolutionary gains are safely ensconced, any enemy attack on which is to be frustrated at once. It serves as a mighty revolutionary base for the independent and peaceful reunification of the country and for nation-wide victory of the revolution.

(2) THE STATUS OF THE JUCHE IDEOLOGY AS A SOURCE PHILOSOPHY

It follows from the preceding discussion that what is the core of President Kim Il Sung's revolutionary traditions is the three requirements of the Party construction—(a) organization, (b) communistic purity and (c) the mass line—the Juche ideology being the sole guiding principle of the thus formed party. The military traditions as part of the Juche-based revolutionary traditions call for (a) the party to control the army and lead the revolutionary armed force, (b) close ties to be formed between the army and the people and (c) all the people to be armed.

The first use of the term Juche in the writings of President Kim Il Sung was made on December 28, 1955 when he delivered a speech before Party propagandists and agitators, under the title, *On Eliminating Dogmatism and Formalism and Establishing Juche in Ideological Work*. Suffice it to say that this never means the origin of the Juche ideology. President Kim Il Sung regarded it as a key task to establish Juche as far back as 20's and 30's when he started his revolutionary activities and embarked on the communist movement.

In his report *On the Occasion of the 30th Anniversary of the Foundation of the Workers' Party of Korea* made at the celebration of the 30th anniversary of the WPK he founded, President Kim Il Sung said:

"The formation of the Down-with-Imperialism Union in 1926 was the point of departure in the independent development of our people's revolutionary struggle under the true Marxist-Leninist banner. The formation of this union, the first genuinely communistic revolutionary organization in our country, was a historic announcement of a new beginning for our revolution. With the formation of the DIU our people's revolutionary

struggle began to proceed in accordance with the principle of independence, and this was when our Party began to strike its glorious roots."

This can be interpreted as meaning that the Juche ideology was advocated as a source philosophy when the full-scale revolutionary movement started in Korea under the leadership of President Kim Il Sung. In June 1930 he held the Chialun Conference of leading members of the Young Communist League and the Anti-Imperialist Youth League, which went down in the history of the Korean revolution as a very important caucus. In that meeting he emphasized the need to hold aloft the banner of Juche in order to lead the fatherland and the people to a bright future and carry the revolutionary struggle to victory. From there came the Juche-motivated line and policies. The anti-Japanese armed struggle in 30's is distinguished by its Juche from the struggles in 20's.

What is important likewise is a philosophical view of the masses of people as responsible for all their affairs and captains of their own future. This new philosophical principle ranks the Juche ideology as the greatest in the history of mankind. It is the first to give a scientific and total picture of the relations of man with the outer world, namely, the status of man in the world and man's connections with the environments. This clarification is of critical import since philosophy is charged with the task of providing a correct outlook of the world.

What change has the Juche ideology prompted in the working-class movement? A Juche view of the world is man ceaselessly striving with increasing success to win maximum freedom from nature and the society. There is no denying that any world view is worthless apart from man and practice. A homocentric picture is now unfolding in our era of Juche. All the past ideologies and thoughts did not consider man to be central to the world. Naturally, man was denied the central role in the feudal and capitalist societies. Marx not only offered a new account of the world but also advocated the need to remake it. However, he failed to stress the central role of

man as a specific approach to the transformation of the world. Then the issue is why the independent stand is fundamental to the Juche ideology. To man independence is essential. In the first place, man is a social being whose life is independence. He cannot defend the principled and consistent stand when he is without independence and Juche. This is the way the Juche ideology fulfils the objective of the world outlook. Creative initiative is fully utilized by the Juche ideology. In other words, the Juche ideology fulfils the practical needs of the remaking of nature and society as a source philosophy of the Workers' Party of Korea.

In his above-mentioned report President Kim Il Sung said: **"We defined working with people as the basic factor of Party work and have tirelessly struggled to establish a system and method of Party work based on work with people."**

This statement can be called a clear exposition of the status of the Juche ideology as the source philosophy for establishing a revolutionary system and method for the solution of the important questions arising in the building of a working-class party.

I want to quote a south Korean patriotic poet Kim Ji Ha as saying: "My task is to enable the people to hold the key to *their future*." "A true joint struggle of the south Korean and Japanese peoples is the only way to save you and us simultaneously. Our struggle for democracy is undoubtedly a movement for *national identity*. A joint struggle of the Japanese people with this movement is directly linked to their own democracy, progress and resurrection as human being." (*Italic is mine.*)

Evident is that the south Korean people, too, are seeking for the Juche ideology as their basic guiding compass.

Before concluding my speech, let me proudly inform 'all the comrades attending this conference that we are planning to sponsor an International Symposium on the Juche Ideology in Tokyo in August next year. The projected meeting will become a second international conference on Juche after the

present one in Madagascar. All of you here are cordially invited to come to Japan.

I strongly hope that Korea will achieve her independent and peaceful reunification as soon as possible in accordance with the three principles and five-point program as set out by President Kim Il Sung and that her people will become very happy in near future, though their situation today is unfortunate.

I strongly urge the US imperialist army of aggression to dismantle their military bases and nuclear arms in south Korea and leave there without loss of time.

Let me express my sincere wish for a long life and good health of His Excellency esteemed President Kim Il Sung and Your Excellency esteemed President Didier Ratsiraka.

Long live the immortal Juche thought!

Long live the prosperity of the Democratic Republic of Madagascar!

ADLY BARSOUM

**Deputy Chief Editor of the Egyptian
Paper *Al Goumhuriya***



I am immensely happy to attend with you this great world scientific seminar.

I also feel greatly happy to speak to you, as a journalist who holds sacred the dignity of the press for those who are fighting for national freedom, socialism, and fraternal relations among the peoples.

This forum, attended by people from all parts of the world, is making a tremendous contribution to confirming the true worth of man.

A successful revolution and social progress is unthinkable unless the people are given the central position—the people who are the motive force of the revolution and the brain of social progress.

This led me to believe that the Juche idea professed by President Kim Il Sung to this world holds the foremost place in the revolutionary thinking of our time and that this idea gives the correct solution to the relationship between man and revolution.

President Kim Il Sung said:

“In a nutshell, the idea of Juche means that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work of construction. In other words, one is responsible for one’s own destiny and one has also the capacity for hewing out one’s own destiny.”

Speaking of the Juche idea, President Kim Il Sung explained plainly and clearly that man is the master of all things and transforms nature and society, that man is the most precious and the most powerful in the world, and therefore that he is the master of the revolution and nature.

There is no doubt that the Third World peoples now in the democratic revolutions can find the most correct ways to their progress and successful construction in Juche and in its ideological, political and social contents.

President Kim Il Sung created the Juche idea in his years of anti-Japanese revolutionary struggle and under the guidance of this idea led the Korean people to a great victory.

At present, the peoples of the newly-emerging countries in Asia, Africa, and Latin America are fighting fiercely and ceaselessly against world imperialism, and some of the African peoples are still waging patriotic armed struggles to liberate their countries from the yoke of racism.

We are confident that these embattled peoples, guided by the Juche idea, will be able to become the masters of their own destiny, carve out their own destiny, and through their revolutionary activities, play the role of the motive force to fulfill the tasks of the revolution at the present stage.

The experience gained in the application of the Juche idea to the national-liberation struggle against imperialism is valuable to the peoples of the newly-emerging countries.

President Kim Il Sung said:

“Today the Juche idea has won active support and deep sympathy of the progressive people of the world. I think this is because this idea accords with the ideological current of the present times and the aspiration of the world people, although

we advanced it to meet the demand of the Korean revolution.”

Here, I should like to dwell again on the principle which the patriotic and revolutionary journalists are following to give dignity to the press.

The Juche idea offers a comprehensive answer to this question.

The press should serve as a means to bring the masses to greater revolutionary awareness so that they may display the highest degree of heroism rather than stupid and suicidal heroism.

True heroism is a conscious heroism displayed by the masses purposefully striving to attain their goals; it is the heroism of the people struggling to become the masters of everything; it is the heroism of a collective. In other words, it is the viewpoint of the revolutionary masses who take the revolutionary work as creative one and make it an undertaking to completely change their lives to suit the historical conditions of their own country.

Applying the Juche idea to journalism means rejecting servility to bourgeois taste in press activities, that is, rejecting the press media which serve as the means of enjoyment for the rich, paralyze the ideological awareness of the poor, distort the history of the people, and keep the working masses misinformed.

Juche in the press means directing all the press efforts—news reports, editorials, commentaries, and even photos—to enlightening and awakening the masses as the masters of everything, arousing their enthusiasm to successfully carry out their economic development plans, and thus making them serve the revolution.

The Juche idea stresses that the people should well know their history because they can gain experience helpful to the revolution and construction from their own historical experience.

Only when they are true to the teachings of President Kim Il Sung on the importance of history can the newspapers perform their revolutionary function as recorders of current

events and help towards enriching revolutionary experience.

President Kim Il Sung clarified the two essential points of the Juche idea—independence and creativity of the people.

The two correlative aspects of one truth are inseparable from each other in practice. This is because a man in bondage cannot be creative.

On the basis of the independence and creativity of the people elucidated by the Juche idea, I shall touch upon the freedom of the press.

We often hear of the “freedom of the press” advocated in the Western countries. Needless to say, it is a sheer lie; the capitalist publications belong to the monopolists opposed to the workers and peasants.

These publications aim to defend and hide socio-political oppression under the cloak of the so-called press freedom.

For instance, the United States press reported “Watergate scandal” not for the sake of free speech but for the purpose of preserving their class rule by hiding capital crimes with tedious details of the nonessentials.

Genuinely free are the revolutionary publications which are rooted among the masses of the workers and peasants and inform them of the experience and achievements gained in the revolutionary struggle, publications which champion the liberty of the oppressed people and encourage the people working for the revolution.

Juche in the press activities means making the publications defenders of the revolution.

The creativity of the masses of the people is essential to the revolution and the work of construction. So they must become independent by extricating themselves from foreign oppression and subjugation politically, economically and culturally.

Since propaganda work reflects the revolutionary movement of the masses, the press must become part of the mass movement.

The masses who have independence develop national chara-

cteristics through their independent activities, creatively work on their literature, arts, and all the other realms of their cultural life, and thus add to the wealth of human culture.

This proves that the Juche idea is not a dogma divorced from the reality but a theory deduced by President Kim Il Sung from the revolutionary struggles and in the course of extensively building a new society; it is a theory for day-to-day practice in all aspects of life.

President Kim Il Sung said:

"We had been engaged in the revolutionary struggle in the past, and when we set about national building, we came up against many problems. In order to solve these problems we decided we should go to the masses, particularly the workers and peasants—the producers—and learn from them. That is why we often visit factories and villages and discuss issues with the workers, peasants and other working masses."

These words teach us another truth. In order to live up to the Juche idea we must defend the masses and prevent the danger of slipping into bureaucracy in the guidance of the masses.

President Kim Il Sung emphasizes the need for a revolutionary party to rely on the masses, discuss everything with the masses, and accept their views, when confronted with difficult problems in the work of construction.

The revolutionary party must learn from the masses because the masses who are the masters of everything and capable of creating everything, as expounded by the Juche idea, accumulate experience in the nation's struggle both in the past and at present and contribute it to the fulfilment of the tasks at a specific revolutionary stage.

This truth President Kim Il Sung grasped while intelligently leading the Korean people.

Firmly believing in the ability of the people to decide their own destiny for themselves and successfully solve all their problems with their own efforts at all stages of the struggle to win freedom and independence, the President has worked out

his plans and methods drawing on their wisdom, and led them to the glorious place in the ranks of the world people.

The Juche idea aroused the Korean people and has given free rein to their creativity in the building of socialism and it has borne rich fruit.

In democratic Korea they have become able to make beautiful cloth from stone and grow crops on highlands by means of most advanced irrigation. They undertook agricultural cooperation even before they built their tractor industry. They have also built a developed heavy industry.

Thanks to the Juche idea they have been able to build modern armed forces fully equipped both ideologically and in terms of up-to-date weapons capable of defending their country; they stand firm, humbling the arrogant US imperialists and their south Korean stooges to the dust.

Thanks to the Juche idea they have developed modern technique to advance all aspects of their national life and are successfully eliminating backbreaking labour and the differences between industrial and agricultural labour and the distinctions between town and country.

The great people of democratic Korea are striving to harness nature for the welfare of mankind.

Friends, allow me to call on you to give support to the struggle of democratic Korea to reunify its territory and terminate US imperialist rule over south Korea.

Permit me also to appeal to you to support the Palestinian people in their struggle for their legitimate right to their homeland and back up the Arab people in their struggle against Israel and its patron US imperialism and expansionist Zionism.

I appeal to you to support the heroic struggles of the peoples of Zimbabwe, Namibia, and South Africa against the handful of racists' regimes.

Greetings to President Kim Il Sung!

Greetings to President Ratsiraka and the people of the Democratic Republic of Madagascar!

MAMADOU SAKO
General Secretary of the Mali
Peace Movement



Before taking part in the debate, I would like first to extend, in the name of the Mali Peace Movement and the Mali Committee to Support the Independent and Peaceful Reunification of Korea, my thanks to President Didier Ratsiraka, the revolutionary government, and the people for having enabled us to hold this important international seminar on Comrade Kim Il Sung's Juche idea in Antananarivo, the triumphant glorious capital of Madagascar.

My thanks go also to the preparatory committee of this seminar for its warm welcome to our delegation. Allow me, at the same time, to send militant greetings to all participants who have come from all parts of the world in order to make a substantial contribution to the success of this international scientific seminar of great theoretical and practical importance.

This scientific seminar is being held at a time when the revolutionary movement of the world's people is winning a brilliant victory against the forces of reaction. This victory is the victory of the broad united masses of people who have been organized and mobilized under correct political leadership to

wage a fierce struggle for a radical transformation of society against exploitation and oppression.

It is the same road that the Korean revolution has followed. It was victorious because as many people of different classes and strata as possible were united into the anti-Japanese national united front based on the worker-peasant alliance.

Under the wise leadership of Comrade Kim Il Sung the Korean revolution annihilated its enemies, Japanese imperialism, comprador capitalists and bureaucrats, and radically transformed backward, semi-feudal colonial Korea into new Korea which has blazed the road for all oppressed nations and peoples. So Kimilsungism has become an immortal living example.

The delegates of the Mali Peace Movement have participated in all scientific seminars on the Juche idea, that is, those held in Freetown, Lome, Mogadishu and, today, in Antananarivo. All these seminars have contributed greatly to universalise the Juche idea. And this seminar which is being held in your country today will, no doubt, serve to enrich the Juche idea and bring a fresh victory for Kimilsungism.

At all these scientific seminars we, people of Mali and Africa, have deepened our understanding of the Juche idea and taken a consistent, militant attitude with regard to this idea.

The Juche idea is precisely Kimilsungism. Kimilsungism conforms with the scientific theory of Marxism-Leninism. Kimilsungism is the coherent integrity of philosophical, political, ideological, economic and social ideas in the general current of Marxism-Leninism.

Kimilsungism is the universal theory of social revolution and revolutionary transformation of society.

Kimilsungism shows the third world the way and means to be employed in the transition of the economically backward country to the economically developed one. Kimilsungism is the theory which teaches us, above all, to rely on our own efforts in the course of social development.

In a word, Kimilsungism is the universal and outstanding strategy of the progressive and democratic forces who oppose

imperialism, colonialism and neo-colonialism and seek a world of justice, a world of freedom, equality, dignity and fraternity of humanity.

The delegation of the Mali Peace Movement wishes this seminar a great success.

Long live Kimilsungism that shines all over the world!

Long live the immortal Juche idea of Marshal Kim Il Sung!

Long live militant Africa!

Long live friendship between the Korean people and African peoples!

Long live world peace and solidarity!

AZODOGBEHOU

**Member of the Central Committee
of the People's Revolutionary Party
of Benin and General Director of the
Interior, Security and National
Orientation Department**



The delegation of the People's Republic of Benin extends its earnest thanks to the organizers of the International Scientific Seminar on the Juche Idea for their cordial and militant invitation extended to our country.

Our delegation regards this meeting as a positive one to make a critical review of the revolutionary practice by the peoples of different countries and to exchange the experience gained in their application on all fronts of the universal principle of self-reliance, the admirable principle established by Comrade President Kim Il Sung, the respected and beloved leader of the Korean people and outstanding, indomitable internationalist fighter, synthesizing and applying the Juche idea.

Madagascar has a wealth of traditions of struggle against foreign invasion and occupation. It is an outpost in the Indian Ocean of new-emerging revolutionary forces of the Great African Fatherland. In recent years it has continually added to its revolutionary experience on the road to socialism under the wise leadership of His Excellency President Didier Ratsiraka.

We believe that Madagascar, chosen as such, will make our

seminar a source from which we can draw fresh experience accumulated by the Madagascan people, our brothers and friends, in their application of the Juche idea.

We express our deep gratitude to the Madagascan people for their fraternal hospitality.

Mr. Chairman,

Honourable delegates,

Comrades and friends,

Referring to the universal character of the Juche idea, President Kim Il Sung stressed:

"Today progressive people in the world want to live in accordance with the Juche idea and many countries demand independence. No one wants to be subjugated by others. No nation will tolerate interference in its internal affairs and infringement upon its dignity.... The world's people are now demanding the Juche idea and many countries are on the road of independence. This is an irresistible trend of our time."

The validity of this profound thinking of President Kim Il Sung has been brought home to the Benin people through their national history and practical struggle against the trade of Negroes, colonial slavery, imperialist aggression and foreign domination.

In fact, hateful, sorrowful, immoral Negro trade had been practiced nearly four centuries prior to the colonialist invasion, throughout Africa to which our country belongs. This was really a bitter experience.

European slave-traders even went so far as to call our coastal regions "coastal den of slaves".

As President Kim Il Sung clearly pointed out, no one wants to be subjugated by others. During the period of colonial rule the Benin people stood firm and resolute against the imperialist occupationists. Driven into a tight corner by the struggle of the colonial people, the occupationists had to wear the cloak of neo-colonialism from 1960.

In this way the dark night of colonies full of bloodsheds and crimes gave way to the painful, cruel and sinister period of

neo-colonialism, which was characterized by the then leader's total submission to imperialism, French and US in particular.

That was a period of misery we suffered under the traitors' regime.

It was only in 1972 that our people could learn from their past, sum up their struggle and adopt the brilliant, immortal Juche idea.

After stressing that "the fundamental characteristic and the primary cause of the backwardness of our country lies in foreign domination", our President Comrade Mathieu Kerekou declared: "In our struggle to liberate ourselves from foreign domination, develop our economy and qualify our fellow countrymen as dignified, free people, we must depend, among others, on our own strength, our own resources and the creative initiative of the broad masses of the people."

This is an entirely Beninized way of expressing the Juche idea. It conforms with President Kim Il Sung's teaching: **"In a nutshell, the idea of Juche means that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work of construction."**

Better equipped with the immortal Juche idea with the start of revolutionary advance in our country in October 1972, our people have through their daily practice acquired the truth that a people are powerful beings and real masters under the revolutionary regime and that they act as such whenever they are mobilized, organized and disciplined in the liberation struggle, democratic people's revolution and in the building of socialism.

In the four years on the thorny path of the people's revolution the people of Benin have become firmly convinced as never before that in order to put up and solve our questions correctly and scientifically, we must start with our national reality and have an independent and creative stand true to the wise Juche-oriented teaching of President Kim Il Sung.

President Kim Il Sung said:

"...the independent stand is the fundamental stand which

we must maintain in the revolution and construction, and the creative stand is the fundamental method that we must apply in transforming nature and society."

Mr. Chairman,
Honourable delegates,
Comrades and friends,

Our delegation would like to dwell briefly on a number of the revolutionary achievements in Benin made by our people ever since they started applying in concrete terms the principle of self-reliance in the fields of politics, ideology, the economy, the organization of political power, education, culture and foreign relations.

Today, the whole world knows the revolutionary slogan raised by the people of Benin on November 30, 1974, the second anniversary of the start of the revolution.

That day the people publicly declared: "Scientific socialism is our road of development and Marxism-Leninism is our philosophical guide."

Certain persons may think that this means an import of foreign ideology into Benin, part of Africa. But our grasp of this scientific, universal truth is the fruits of two years of the revolutionary practice in our country. This period of two years was a difficult period in which our initial programme was limited to a vague reference to building a society good to live in. And yet the patriotic programme of national construction met malignant and frantic attacks of the internal and external enemies.

We noted the cause of the attacks on our patriotic programme to bring a welfare society for all people and quickly understood that the neo-colonialist society was an ideal one for a handful of minority in our country. Thus, the offensive of the reactionary bourgeoisie allied with international imperialism alarmed us. We realized that their objective was not for the sake of the popular masses and that their political line and programme as well as their ideology could never accord with those of the masses.

Accordingly, the people's revolution required an ideology,

political line and programme which conformed with the aspiration of the masses of the people.

For solving this fundamental problem of primary importance on the ideological orientation of our people's revolution, our great militant Comrade President Kerekou, proceeding from our specific realities and experience of our revolutionary struggle and basing himself on a sharp, penetrating, exhaustive analysis of the different ideas which had prevailed in the world since the emergence of class society, made the following conclusion:

"The historically justified course of development for the people of Benin is the socialist road of development.... Marxism-Leninism is our revolutionary philosophy, philosophical basis and the guide to our revolutionary action."

For the People's Republic of Benin, Marxism-Leninism is not an alien ideology. This was proved by our President when he declared: "Marxism-Leninism is the sum and substance of the universal laws deduced from the struggles of all humanity for the radical transformation of nature and society to eliminate for good exploitation of man by man."

Since in the domain of social science the works of Marx, Engels and Lenin contain the laws and principles governing the human society and its development as well as their victorious applications, why should we hesitate in the least to study them and their brilliant expressions?

The Juche idea of President Kim Il Sung which we study today ranks high among those triumphant scientific truths of social science and philosophy of humanity. This is the viewpoint of our revolutionary Party and state and our militant people.

But the choice of socialist development and Marxist-Leninist philosophy does not permit us to relax or cease to work. On the contrary, President Kerekou clearly taught to the people of Benin:

"If our revolution is to develop on the basis of our reality and living conditions, practical and stalwart leadership must be given to our people of Benin armed with such philosophy and

guideline so that they can display creativeness and independence." From now, in the economic field, too, the principle of "priority to self-reliance" will govern the activities of our Party and our revolutionary State. This aims to restore the ownership of our national wealth and assume leadership over our vital economic sections in order gradually to terminate imperialist economic plunder and capitalist exploitation of the working people. The result is that the banks, insurance companies, production and supply of electric power, import and distribution of hydrocarbon, and general stores, breweries, cinemas, transit, and other foreign capitalists' enterprises have now come under the ownership of the revolutionary government and the Benin people. In hearty response to the appeal of the Party and the President, our people are now making remarkable efforts in our first national campaign for production.

"Produce for self-support and lay up reserve," is an appeal of the Party and the objective of the people. This is because no group, no social stratum, no class can be an exception in this national efforts for agricultural production. Workers and functionaries of state organs and enterprises, students, pupils and soldiers are working together to make agriculture a real base for national progress, motive force of overall economic development, and bring about a new great stride. In our frank opinion, this is the only way our country can take, though capital accumulation in imperialist countries is based on criminal Negro trade, pillage of resources of foreign countries and exploitation of the working people, etc. both in colonies and capitalistic homelands. Along with this production efforts, the struggle against feudalism is vigorously going on.

The Juche idea is the ideology of our time for the socio-economic development in those countries which have been liberated from colonialism and neo-colonialism and those countries which demand a genuine, complete independence.

The Juche idea also has scientific, universal value in all respects—in education and schooling as well as the emergence and development of popular culture. Imperialism in ruling

position tries to tame our people through schools and colleges. It benumbs the spirit of the people and trains among them the rabidest agents and servants of bourgeois bureaucrats.

Schools of new type which we are determined to build in our country, are to train for ourselves new cadres who are required by our people, our country and Africa, officials qualified to serve the people, patriots, and internationalists, so as to foil the imperialist schemes in this field. New schools will be training centres for new citizens and, at the same time, they will serve as units of production. But all this efforts, in effect, can be successful only when those who have embarked upon the road of people's revolution break down the outmoded administrative apparatus which was set up by the neo-colonialists and is maintained by their agents in the neo-colonialist period—a tool of subservience to colonial personnel administration and oppression of the people.

The revolutionaries must set up on the ruins of the old one a new democratic local administrative structure which ensures the development of the creative initiative of the masses and cultivate the sense of responsibility in solving urgent everyday problems. No doubt, the reform of territorial administration in February 1974 was a notable fresh impetus to the national liberation revolution in the People's Republic of Benin. This revolutionization of administrative setup is vigorously going on in our country under the dynamic slogan, "Power to the people!" "All power to the people!"

An urgent question confronting the revolutionaries in carrying out the difficult, complicated, enormous tasks of the people's democratic revolution is in the final analysis to strengthen the ties with the people, awaken, mobilize and organize them so as to make them the masters of their destiny and to form a revolutionary vanguard which is disciplined, resolute and politically educated. This is a single role to be played by our vanguard Party, the People's Revolutionary Party of Benin.

The revolutionary task for the Party and its leaders that are to carry out the people's democratic revolution step by

step with confidence and daringly move on to the building of socialist society, is to have a good grasp of the present national and international situations, formulate their lines and programmes and mobilize the masses, guided by the immortal Juche idea.

Mr. Chairman,
Honourable delegates,
Comrades and friends,

Our delegation sincerely desire to know the experiences of friendly and fraternal peoples of other countries in order to enrich our own experience and develop it in the interests of militant Africa and progressive mankind.

Our delegation, in conclusion, extends once again its heartfelt gratitude to the organizers of this seminar who, on the 50th anniversary of the start of the revolutionary activities of President Kim Il Sung, the great internationalist and the respected and beloved great leader of the Korean people, has provided more than 50 revolutionary organizations and progressive personalities of the world with the opportunity to exchange their experience and views on the brilliant Juche idea.

We believe that this seminar will contribute to strengthening the international solidarity movement of the people in their anti-imperialist struggle.

We must, first of all, strengthen our solidarity with the friendly Korean people in order to frustrate recent manoeuvres for war provocation by the US imperialists who seek a pretext to light the fuse in the Korean peninsula and throw the world into the flames of a third world war.

Our solidarity will help the Korean people to advance on the road of peaceful reunification of their country on the basis of the reasonable proposals made by President Kim Il Sung.

We will also strengthen solidarity with the South African people who are disrupting and terrifying the ranks of the imperialists and reactionaries who seek to put down the flames of the struggle craftily.

Finally, we will strengthen our solidarity with the people

of West Sahara who, under the leadership of the Polisario Front, are waging an admirable struggle as well as with the Palestinian people who have to recover their country usurped by Zionism.

We are convinced that by applying the Juche idea, all these and other peoples of the world will win an ultimate victory in their struggles. So, together with all friends and brothers present at this seminar, we would like to hail as follows:

Long live the immortal Juche idea!

Long life and good health to President Kim Il Sung, the great author of this idea!

Let's arm ourselves with the Juche idea for an ultimate victory!

Let's get ready for the revolution!

Struggle continues!

BOUBACAR CAMARA

**Member of the National Council of
the Progressive Union of
Senegal and Poet**



The Juche Idea Shines All over the World

Marshal Kim Il Sung, a great man and President of the Democratic People's Republic of Korea, has authored his immortal works and imbued the hearts of the Korean people with the Juche idea. This idea will inevitably prevail in the whole land of Korea and bring her reunification.

President Kim Il Sung did not conceive Juche theory in a quiet, comfortable, luxurious study. He evolved this theory on the fields of battle, enraged at the oppression by and the barbarities of the imperialists steeped in old ideas.

The Juche idea, born of the reality, has given a bright light to all humanity.

The scientific theory of Juche is a Marxist-Leninist theory of socialism. It shows the people the ways and means to emancipate themselves from imperialist rule, defeat the bourgeoisie, abolish the exploitation of man by man, free themselves from the worries of livelihood, from the grips of hunger and diseases,

and wipe out illiteracy—to bring liberty and happiness everywhere.

President Kim Il Sung said:

“In a nutshell, the idea of Juche means that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work of construction. In other words, one is responsible for one’s own destiny and one has also the capacity for hewing out one’s own destiny.”

Antagonism between the working class and the bourgeoisie, the antagonism between the producer class having no means of production and the idle class owing the production means, has been eliminated through the establishment of the social ownership of the means of production. Accordingly, all those who produce share the fruits of their labour together. They have become masters of the country, and democracy is guaranteed by the government of the people, for the people and by the people.

True, the Juche idea which guides people to noble thinking and noble deeds has been created and tested in the crucible of anti-imperialist struggles.

This idea moves forward, being fully realized by the brave man with a lofty ideal through his relentless practical struggles.

Juche constitutes the essence of the great thought of socialism which has developed in the specific reality of ever-prospering, ever-glorious land of Korea, and which has great significance in the history of the world.

President Kim Il Sung, with resoluteness, audacity, and firm determination in the struggle against imperialism, has set a shining example in building the country, an example unprecedented in the world history.

Who ever could free his people from the triple fetters of imperialism, capitalism, and underdevelopment in the span of one generation as is the case with the Korean people?

By materializing the great Juche idea, the Korean people have now become a proud, happy, free people, building their country to be the best among the developed countries.

The historic significance of the Juche idea goes beyond the bounds of Korea and the Asian continent because this noble idea gives the universal truth of the world, a philosophy dealing with man in the center of everything from start to finish.

The great, almighty Juche idea is Korea's steadfast guiding idea rising above all the preceding ideas.

In the future, too, the Korean people will be proud and happy under the wise leadership of the respected and beloved leader President Kim Il Sung, under the bright sunshine and the beautiful moonlight.

Just as the rising sun glows on the horizon to bring a new morn and wake up the world from slumber, the Juche idea roused the Korean people and has led them to the era of full flowering, to the highest level of economic, cultural, and social progress ever attained in such a short period of time.

Korea's national flag of three colours—deep blue, red, and white—symbolizes the numerous victories won by the Korean people at noble sacrifice, ending the history of their sufferings, under the wise leadership of the great leader President Kim Il Sung.

This flag will fly all over the world as though responding to the wishes of the world people for successes and victories of the Juche idea of the gifted thinker, President Kim Il Sung, who has gained a worldwide reputation.

Allow me to dwell briefly on the achievements of the revolutionist and indomitable fighter President Kim Il Sung.

He started his revolutionary struggle in his early years to liberate his country.

At the age of 13 he left his homeland and fought fierce battles against imperialism in the forests.

Taking up the unfinished cause of his father, he organized an uncompromising resistance struggle, which was won finally thanks to his brilliant idea, noble character, and military talent.

For his self-sacrificing dedication to the cause of the nation both in the past and at present, for the pains he has suffered in person, and for the tireless efforts he has made, he

has been acclaimed as the greatest man and the hero of the nation.

To illustrate this, I would like to quote the following passage from his remark made on September 17, 1972:

"In the course of my struggle for the freedom and independence of our country I came to a firm conviction that we must and could work out our own destiny with our own efforts. Our struggle was hard and complex. We had to solve everything by ourselves and use our own heads to formulate the lines and methods of struggle as well."

His struggle for the liberation of the country always witnessed his outstanding personality as the leader.

His parents and grandparents regarded it as a sacred duty to fight ceaselessly for the liberation of all the people and let him carry forward the cause.

By carrying this sacred cause to success, he has kept the honour of being the descendant of his noble-minded forefathers.

After liberating the country, he as a great builder of the nation, proposed it as the fundamental task to develop the country in every respect.

Just as he emerged victorious in the struggle to liberate the Korean people, he has been successful in the struggle to build the country.

He loves his people ardently.

He always goes to the people of all strata, approaching them with tender smiles, with simple but lofty qualities, and encouraging them with love and solicitude.

He visits fishermen, farmers, livestock breeders and students in person, and acquaints himself with the problems and helps them solve their knotty problems on the spot.

He also visits hospitals, nurseries, and kindergartens and bestows boundless love and consideration upon them.

He has travelled every nook and corner of the country, even the remotest mountain villages, to see the people.

When he gives on-the-spot guidance, he gives kind words of encouragement and comfort to the people and looks them

after with fatherly love and deep concern.

Everywhere he visits, people throng there and pay deep respect, tribute and gratitude to him for all his efforts for them.

President Kim Il Sung, the great political leader, the greatest and staunchest strategist, the father of the nation with the noblest heart, and the master of construction, embodies within himself the whole virtue proper to the genuine leaders of all nations and, with this virtue, brightens the course of progress and success.



SANDWIDI YAMBA JOEPH

Teacher of Upper Volta

Allow me first to express my thanks to the sponsors and organizers of this seminar which is being held at a decisive turning point in modern history.

I also express my gratitude to my friends of Madagascar for their convocation of the International Scientific Seminar on the Juche Idea.

Availing myself of this opportunity I send my greetings to all the liberation movements in the capital of Madagascar.

We have gathered here to attend this international scientific seminar on Kimilsungism, the Juche idea of President Kim Il Sung, the originator of this idea, the great revolutionary leader, the genius of mankind, the outstanding thinker, theoretician and man of practice.

The universal significance of this idea has already been emphasized by many authoritative speakers.

Since repetition is an art of education, I should also like to speak on the Juche idea of Chollima Korea, authored by President of the Democratic People's Republic of Korea Marshal

Kim Il Sung, the outstanding leader with invincible iron will.
President Kim Il Sung said:

"In a nutshell, the idea of Juche means that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work of construction. In other words, one is responsible for one's own destiny and one has also the capacity for hewing out one's own destiny."

Immortal Kimilsungism created and perfected by the President of the Democratic People's Republic of Korea enunciates the most scientific standpoint and method that must be adhered to in cognizing and transforming nature and society; it represents the most authentic thought, theory, strategy and tactics capable of solving all problems arising in the revolutionary struggles; it offers the most efficient method, style, and system of leading the masses.

The Juche idea has given light to the great truth for the first time in history. On this basis, the Juche idea formulates the fundamental philosophical principle that man is the master of everything and decides everything; it defines the basic principle of human activities that man should be put in the centre of all things and that everything should be made to serve him.

The Democratic Republic of Madagascar which has arranged the seminar on the universal truth of the Juche idea is second in honour and merit only to Korea in the world.

It is from Antananarivo, the capital of the Democratic Republic of Madagascar, that the light of the Juche idea is spreading to the rest of Africa, Europe, Oceania, and America.

Breaking with the selfish, individualistic way of thinking and doing things, educationists are now adopting collectivism; though formerly stagnant and conservative, they are beginning to undertake concrete, energetic actions.

President Kim Il Sung's noble idea of Juche teaches us that man is the most precious and that internal conditions are most important.

President Kim Il Sung said:

“The basis of the Juche idea is that man is the master of all things and the decisive factor in everything.”

“Independence is what keeps man alive. If he loses independence in society, he cannot be called a man; he differs little from an animal. We might say that socio-political life is more valuable to a man than physical life. He is a social being.”

Well aware of this, our Korean brothers are living as the Juche idea teaches and putting it into practice in everyday life.

We educationists whose mission it is to teach must strive to apply the noble principle to our work to educate and train the children and young people.

Dear comrades and friends, I wish this International Scientific Seminar on the Juche Idea a great success.

Long live President Kim Il Sung!

Long live the Democratic People's Republic of Korea!

Long live President Ratsiraka!

Long live the Democratic Republic of Madagascar!

Long live the fraternal friendship and solidarity among the peoples!

Long live the Juche idea!

DR. BELDEX SANTIAGO
University Professor, Argentina

Some Problems of Materialization of the Juche Idea in the Latin-American Revolution

To try to comprehend the profound meaning of the Juche idea is tantamount to endeavouring to get to the heart of the Korean revolution, a part of the great socialist revolution of the world.

First I should like to point out that the perdurability and solidity of the experience the Korean worker-peasant masses have gained in the work of transformation under the leadership of their leader Marshal Kim Il Sung can be explained by the tenacity and ardor they displayed in their historic struggle as well as by the sagacity of the leadership in this struggle. The latter aspect, as it constitutes the light illuminating revolutionary action, presupposes a necessary penetration into the objective conditions on which acts the impulsive force of the transformation process.

If we look on the fluctuant geography of revolution of our times, we will observe certain peculiarities which, no doubt, deserve the attention of all those interested in these themes. The revolution of our times is taking place on the vast arena of the colonial and semi-colonial world with diverse races, languages and culture which unite peoples by essential ties, while identifying them as common masters of similar destiny.

Peoples disunited due to national territorial division, a legacy, in most cases, of the centuries-old foreign domination.

Monocultural economies imposed by a rigid division of labour which condemns the backward countries to material impotence or to the structural deformation of their economies, which turn these economies permanently critical. The example of the first case (material impotence—Tr.) is supplied by many African and Asian countries and that of the second case (deformation of economic structure—Tr.) by such countries as Argentina and Brazil.

Societies suffering from hunger for protein and civil rights. Masses deprived of their possibilities of being masters of their destiny. Countries stripped of their proper cultural traditions, where benefits of knowledge and education are the privileges of the educated minority who are trained after the fashion of metropolitan imperialists and, therefore, divorced from the proper national reality.

In this panorama, it is possible to perceive the Titanic efforts the Korean people have made to get rid of the situation of dependence through a dual struggle for social dignity and national liberation, and the principle on which the Juche idea has been embodied in these two aspects acquires fundamental significance.

Already in December of 1955 this conception was delineated with precision with a view to eliminating dogmatism in the Korean revolution. Concerning Juche in the ideological work, President Kim Il Sung taught: **"We are not engaged in any other country's revolution, but precisely in the Korean revolution."** This presupposed the need to decisively transform the society of Korea to suit her national specific conditions.

Let me give a brief account of this conception.

President Kim Il Sung said:

"Establishing Juche means taking the attitude of a master towards the revolution and construction."

In our opinion, this is a fundamental aspect. It means to follow the principle of self-determination in adopting the form and contents of revolution. It signifies breaking with the powerful non-national interests that ever suppressed the people's de-

sire for independence as well as with the cultural backwardness of the society where it is impossible to attain the level of civilization which the exploited of the imperialist metropolis are already enjoying. Lastly it signifies restoring the authentic human condition which is realized and consolidated through the activities of transforming and creating all that concerns us, material or spiritual.

Hence the second conception of President Kim Il Sung: **"The revolution can neither be exported nor imported."** The character of the "master" of revolution boils down to the following: even if there exists the world process which unites all those who generally aspire to enjoy liberty, justice and well-being, each country can have its own experience, and this can be explained by national peculiarities. We affirm and will not cease to affirm this, for the modern history abounds in instances of an attempt to export or import the "model" of revolution having ended in tragic failure. In these cases servile dogmatism is not only a theoretical problem but, a basic problem affecting above all the existence of the proper revolutionary process.

In this sense, the establishment of Juche presupposes, above all, the spiritual emancipation of people to get them to cast off the ideological yoke of great powers and acquire the quality of historic subject of transformation.

Let me cite finally the conception which categorically defines the goal of the Juche idea.

Marshal Kim Il Sung said: **"Our principles are, firstly, to oppose imperialism; secondly, to support the national-liberation movement in colonies and the working-class movement in various countries; thirdly, to march on towards socialism and communism; and fourthly, to abide by the principles of noninterference in each other's internal affairs, mutual respect, equality and mutual benefit."**

If we cast our eyes over all arenas where the revolution has already triumphed or is under way to be definitely consolidated, we will find that each case bears signs of differentiation. Each revolution reflects the proper peculiarities of its

cultural and social tradition and its specific economic condition.

Such observation will show us what unnecessary sacrifices have been made and how much blood has been shed uselessly because of those who tried or are trying to apply in their countries formulas of other revolutionary theatres as a prescription.

Does this mean that because we live in the age in which national revolution occupies a weighty place in the vast transformation process, the oppressed people have annulled their international solidarity or relegated it to the background? Far from it. The reason is firstly that imperialism itself is uniting the oppressed people of the world and secondly that, each of the resultant blows on the oppressive forces weakens the enemy camp, while broadening the revolutionary prospect of other fraternal people. This was proved masterly by the Korean revolutionaries, whose leader President Marshal Kim Il Sung regards national independence and the unswerving respect for other people's sovereignty as an indispensable prerequisite to international solidarity.

But how is it possible to carry out such work without putting into practice his idea, **"that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work of construction"**? This signifies the practical realization of democracy in a complete sense and implies in the main that the popular masses, the conscious successors of their revolutionary traditions, should know to gear their own way, their national peculiarity, to the transformation process.

We who are aspiring for the revolution in Argentina and fighting for it comprehend and accept this principle, convinced that there can be no revolution divorced from the vital experience of the masses and that this vital experience of the masses forms their historical treasure house and without it, it is impossible either to realize ideology at present or to aspire to the future.

The economic, social and cultural oppression in our motherland is based on the alliance between the big intermediary

commercial capital and the foreign imperialists and on the remnants of a powerful landlord oligarchy—the fundamental cause of semi-colonial backwardness in Argentina. The banner of economic self-sustenance, political independence and social justice has united the great national patriotic movement in the last 40 years.

In Argentina too, as in Korea, the struggle for socialism is a patriotic struggle; it cannot be carried out unless the broad masses participate in it with the attitude of a master.

We can say as well that the revolution, as President Marshal Kim Il Sung said, breaks up only when it is worked out in consonance with the interests of one's own people and the realities of one's own country without sticking to any existing formula and proposition.

The history of revolution in Argentina and Latin America eloquently proved this to us. Because the great part of the globe has undergone and is undergoing sufferings not only due to the exploitation and poverty, backwardness and racial segregation but also due to the infiltration of formulas and propositions from outside into the great revolutionary movement. There are not only open flunkeyism towards great imperialist powers on the part of the native lackeys of the ruling groups but also flunkeyism within the revolutionary movement towards formulas or methods which, though successful in other circumstances, are a brake to the development of the transformation process in our circumstances.

Therefore, there are frequent cases where those who use classical revolutionary rhetorical flourishes in keeping with the exigency of the excellent Marxist texts merely for form's sake serve in reality as the agents of the anti-national, anti-worker and anti-popular interests; they are far more pernicious as they are active among the exploited masses.

Accordingly, the elucidation and application of the Juche idea implies that on their arduous and rugged path to an equal and just society the countries of the Third World should fight on the front against the historical enemy, that is, against the

imperialists and internal oppressors and have also to combat a sort of "bottled ideology" which is not suited to a country where it is applied or causes tragical consequences at times.

In this sense, the concept of Juche applied to the realities of Korea signifies that Marxism, a revolutionary product of civilized Europe, should be interpreted in a complete sense, while it is understood as a method and guide for the action of transformation, not as scholastic flowery words.

Hence the Juche idea applies its fundamental lever to synthesizing the general idea and specific, particular circumstances of the national realities—the present theatre of the anti-imperialist revolution on the road to socialism.

I should like to say definitely that the Juche idea serves as the primary and most perfect trial for the fair explanation of the revolutionary process in the third world countries.

Because it firstly explains how it is necessary and possible to interpret the transformation process in which the broad masses, the master of their destiny, are developing the course of socialism, upholding their own national traditions; secondly, it renders it possible in this process to restore the valuable legacies of national culture to a fundamental asset in the building of a new society; thirdly, it teaches that the economic independence from imperialism and all tutelage of foreign forces constitutes a material foundation of welfare. Without this such material foundation, whatever project to effect the welfare of the broad masses is but a fantasy.

Another essential factor is to realize the principle of national self-defense through the creation of material means for it. This is essential for emancipation in this aspect from dependence on big countries which always place their interests above those of the revolutionary countries and undermine even their revolutionary movement in worst cases.

Finally what I want to say is that the practical application of the Juche idea will enable Korea, which was bisected by imperialism, to attain her so urgent, just reunification. What

strength but their own should the Korean people rely on in obtaining their ardent, just reunification?

This is the best method to make a substantial contribution to the great world socialist revolution which, embracing the oppressed people of the Third World at this moment of contemporary history, is accelerating the process of the decomposition of European-American imperialism in its deathbed. The Korean revolution is joining and participating in this great process, carrying on the work at which the peoples advancing along the road it has traversed will set their goal sooner or later, and contributing to the general experience in this manner. If it is true that there exists the revolutionary process uniting the oppressed people of the world, so it is also true that each revolution assumes originality, that is, exceptionality in the sense of the terms used by the great creators of scientific socialism. This is, in the final analysis, the essence of the Juche idea. The Korean revolution, like all other revolutions of the backward and semi-colonial world, is assured of triumph on this road.

We are convinced that the pressing and just goal for the reunification of Korea which is divided due to imperialism and its servants, will be attained in the near future. This great success will constitute a step forward on the way to the socialist future and carry jubilee and solidarity to all people fighting for the same goal.

To sum up, I should like to extend gratitude and greetings to the people and government of the Democratic Republic of Madagascar, who have taken a brilliant initiative to organize the present event and are giving such a kind and warm hospitality to us. We also offer fraternal greetings to the delegates present here. Thanks very much.

MOHAMUD ABDL DHUNKAAL

**Member of the Central Committee
of the Somali Revolutionary Socialist
Party and Deputy Director of the
Ideological Department of the Party**



It gives me and my delegation a great pleasure to participate in this historical international scientific gathering on the Juche idea, which has great significance for those struggling for their independence, national reunification and development. I should like first of all to express sincere thanks and profound gratitude to the organizers of this historical international seminar, the host country, our brothers and sisters of the entire Democratic Republic of Madagascar for the invitation extended to us and our party the Somali Revolutionary Socialist Party, our thanks for the hospitality rendered to our delegation since our arrival at this beautiful city of Antananarivo. I express our profound gratitude for the excellent conditions of work you have provided to us, thus making possible the completion of the very important task we have come together for today. I wish you every success in your noble work aimed at the construction of a new prosperous, progressive and socialist Madagascar, under the wise leadership of Comrade Didier Ratsiraka.

We wish to convey to all of you present in this meeting the most heartfelt, fraternal and revolutionary greetings from

the Secretary-General of our party and President of the Somali Democratic Republic Comrade Mohamed Siyad Barre, and from all revolutionary people of our country.

We in the Somali Democratic Republic deeply appreciate the holding of this seminar in the Democratic Republic of Madagascar, where new revolutionary situation is created, that greatly contributes to the anti-imperialist struggle of the Afro-Asian people.

This initiative is considered by us as a major international event devoted to the cause of anti-imperialist solidarity of the peoples of Africa, Asia and Latin America and Europe.

Comrades, the existing relations between the Somali Democratic Republic, its people, Party and Government and the Democratic People's Republic of Korea, its people, Party and Government started with the flourishing of 21 October Revolution in my country. This relation is practised in many fields and based on the principles of anti-imperialism and international proletarian solidarity. Our Party, Government and in particular our President and the Secretary-General of the Somali Revolutionary Socialist Party Comrade Mohamed Siyad Barre attaches great importance to developing this relation.

The Korean people under the leadership of Comrade Kim Il Sung stood always and still stand beside the struggle of the Somali people for national independence, unity and preserving socialism.

The Somali revolution strongly supports the just struggle of the Korean people under the leadership of Comrade Kim Il Sung, the respected and beloved leader and founder of the Democratic People's Republic of Korea, for national independence, reunification of their fatherland and for building socialism in their country. We vehemently condemn all the machinations and intrigues of the imperialists who are helping the reactionary Pak Jung Hi clique against the Korean people in the southern part of the country, and we fully support the proposals made by the Government of the DPRK for peaceful reunification of the country.

Comrades, on the 21st October 1969 a glorious revolution was born in the Somali Democratic Republic under the dynamic leadership of Comrade Mohamed Siyad Barre. In its first and second Charters it clarified the general policy of the government and adopted scientific socialism as the ideology of the revolution and as the only way for rapid development of the country, believing that the universality of Marxist-Leninist noble ideology and the important experience of socialist construction in socialist countries, such as the Democratic People's Republic of Korea are an inspiring factor to the newly independent countries of Asia, Africa and Latin America who are militantly fighting for their well-being, national independence and socialism. The universality of socialist construction does not negate giving consideration to the particular conditions prevailing in different countries.

Adhering to the principles of scientific socialism the Somali revolution has accomplished deepgoing transformation of the Society in all political, economic, social and cultural aspects through various successive programmes. The most decisive force that helped the accomplishment of the objectives of the Somali revolution was the whole-hearted adherence of the people to the revolutionary principles of scientific socialism which has gained many successes in our country.

The Somali masses rallying their forces behind the guidance and the dynamic leadership of Comrade Mohamed Siyad Barre, have been able to surmount many difficulties and attain revolutionary goals, through the implementation of the socialist policy since the inception of our glorious revolution in October 1969. The Somali masses have embarked upon raising their living conditions through the agricultural crash programmes in which thousands of young people are engaged. They have for the first time written their national language which has become the foremost media of instruction in the educational institutes and the administration of the country in place of the former colonial languages. They have been able to successfully carry out a tremendous campaign against illiteracy in both the rural and

urban areas, so also the campaign for the development of the livestock breeding and for better living conditions for the rural peasantry.

Comrades, the revolution of the 21st October 1969 has opened the door of a purposefully planned cooperation to the comradesly parties of the progressive and socialist countries, particularly after the creation of the Somali Revolutionary Socialist Party which is the only party in our country.

The main objective of this cooperation is to promote friendship, collaborations, solidarity at all levels with all progressive forces and political parties in the world socialist countries and the whole world. Our people who are now engaged in fighting against social and economic backwardness against imperialist machinations and all reactionary forces for the triumph of a socialist society, wish you comrades all continued success in your struggle for the triumph of socialism in our planet.

Comrades, this international scientific seminar on Juche idea with such a broad participation testifies to the authenticity of the ever-growing validity of this great theory initiated by Comrade Kim Il Sung, the leader of the Korean people. As an integrated theory, it does not deal with fragmentary aspects of the social life of the people. On the contrary, its effectiveness and revolutionary essence lies in the fact that it embraces all the aspects in an harmonious way. It clearly depicts that political independence is the necessary prerequisite for economic emancipation and the improvement of the social well-being of the nation. This can only be acquired through the collectiveness of the masses, their organization and the existence of a dynamic revolutionary leadership that brings the potentialities of the masses to the attainment of their noble objectives.

As the great leader of the Korean people Comrade Kim Il. Sung teaches, the revolutionary essence of the Juche idea has arisen in a new historical era, when all nations and countries call for independence in all fields and reject dictations and domination.

In this era all oppressed and exploited peoples have become

the masters of the world. It is a new historical age when the masses of the people are advancing, firmly taking their destinies in their own hands. And this new feature of the great historical age has a new revolutionary idea meeting its demands, that is, scientific socialism. The great revolutionary leader Comrade Kim Il Sung is the founder of the Juche idea. Explaining that the Juche idea finds its embodiment in independence in politics, self-reliance in the economy and self-defence in national defence the respected and beloved leader of the Korean people said: **"In a nutshell, the idea of Juche means that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work of construction. In other words, one is responsible for one's own destiny and one has also the capacity for hewing out one's own destiny."**

Speaking on the essence of the policy of scientific socialism, the Secretary-General of the Somali Revolutionary Socialist Party Comrade Mohamed Siyad Barre had this to say, "By relying upon our mental and material potentialities, we shall be able to achieve a complete political and economic independence." This wise statement reflects the essential feature of ISKA WAX U QABSO which has to be adhered to, so much so, since the colonialist misorientation of our masses has always been to dishearten us and defined our peoples of the Third World as being mentally and materially underdeveloped who cannot do without their aid and assistance. Such a cultural domination was aimed at the perpetuation of the colonizers' stay in our countries to impoverish our people and loot our wealth.

The entire struggling peoples of the world depending on their own capacities and uniting together under the banner of freedom and social progress are bound to defeat imperialism and reaction who are objectively doomed to disappear from the surface of this planet giving place to the revolutionary, objectively progressive forces who are struggling relentlessly in conformity with the dialectical forward-march of history, and never against its tide.

To conclude my brief deliberation, I once again affirm that the future belongs to us, but this objective historical truth can only be realized through the militant solidarity that binds us together. May I express once again our firm stand in support of and solidarity with the fighting heroes of South Africa, Zimbabwe, Namibia, Palestine, the Somali Coast and Chile who are struggling against the fascist, Zionist, racist, imperialist criminal regimes in their countries. Once again, we support the freedom and national reunification of the Korean people.

Long live the Democratic Republic of Madagascar!

Long live all progressive and anti-imperialist movements of the world!

Long live solidarity and everlasting friendship between the progressive peoples of the world!



MIRZA GHOLAM HAFIZ

Chairman of the Bangladesh Committee of the International Association of Democratic Lawyers and Senior Lawyer of the Supreme Court of Bangladesh

It is a great privilege and honour for me and the member of my delegation to come to this great country at the invitation of the Preparatory Committee of the International Scientific Seminar on the Juche Idea and to participate in this significant seminar on the revolutionary Juche idea founded by the great and respected leader Comrade Kim Il Sung, the leading thinker and theoretician of the modern time.

At the outset I would take this opportunity, on behalf of my delegation, to express my cordial thanks and sincere appreciation, and convey my fraternal and warm greetings to the revolutionary Government of the Democratic Republic of Madagascar for initiative to hold this important seminar in this beautiful city of Antananarivo which will go down in history as an important base for consolidating the anti-imperialist and anti-colonial forces and for the dissemination and teaching of the knowledge of the Juche idea.

The people of Bangladesh have great respect and admiration for the great people of Madagascar for their great leader esteemed President Monsieur Didier Ratsiraka and declare con-

solidation in their struggle against imperialism, colonialism, and neo-colonialism and hegemonism to consolidate their political independence and national sovereignty and to develop independent national economy.

We, as the delegation of Bangladesh, have brought with us the immense good-will and fraternal greetings of 78 million people of Bangladesh for the eight million friendly people of Madagascar, and for the participants of this seminar, and good wishes for the fruitful outcome of this seminar.

My delegation attaches great importance to the study, dissemination of knowledge and practice of the great Juche idea and my country and government would like to share the rich knowledge acquired, experience gained and achievements made by its practical application to various countries in their struggle to build up strong and independent welfare state. In fact my country and government are practising the principle of self-reliance known as "Swanirvar" in all state activities, which in substance is the same as the scientific Juche idea. The scientific Juche idea is a twentieth-century conception embracing all aspects of life of a man struggling for a new society, free from exploitation and external interference. Its definition is expanding and its scope of application is very wide. The conception of the Juche idea whose essential ingredient is self-reliance has been originated by the great genius and theoretician Comrade Kim Il Sung, the President of the DPRK.

The root of Juche idea can be traced back to the grim anti-Japanese revolutionary struggle under the unfailing leadership of the great leader President Kim Il Sung who formulated that the only way for the Korean people to annihilate Japanese imperialism and to achieve Korean independence and national liberation was their own forces with their own resources and strength. Subsequently when the great leader led the Korean social revolution to its victory through hard struggle, he has further developed and enriched the immortal Juche idea and extended its application to all fields of social revolution and construction, and the state activity.

The immortal idea has now become the guiding thesis of the Workers' Party of Korea and the guiding principle of the Korean people in their social revolution through the harsh course of their independent struggle.

Juche idea is an idea that the masters of the revolution and construction are the broad masses of the people and that they are also the motive force of the revolution and construction. Juche idea has taught that the key to all problems must be sought in man to carry out the revolution and construction to final victory, since man is the master of everything and finally decides everything. Juche idea requires that one should rely on his own efforts, own resources, own strength, own skill and genius, work according to his own faith, judgement and planning and within his own circumstances and adopt his own strategies and tactics. Answers to all human problems and governmental and state activities must be found in the Juche idea which is a dynamic creative force and has universal outlook and appeal, and its essence can be applied to all countries and people having varying resources, skill, faith, thinking and conditions of life.

The cardinal principle of the Juche idea being integration of theory and practice, even nature can be transformed and harnessed for human happiness and prosperity on proper application of the Juche idea.

Of late I have had the privilege and honour of visiting the great country of the great respected and beloved leader Comrade Kim Il Sung and seen the practical application of Juche idea into different fields of social revolution and construction. The history of the Korean people's struggle is the road full of pride on which the Juche idea has been splendidly embodied on their land under the wise leadership of Comrade Kim Il Sung.

The revolutionary Korean people have turned their once backward colonial semi-feudal country into an independent self-sustaining and self-defensive socialist industrial state in a short period of time by vigorously pushing ahead with the

revolution and construction with the Juche idea as the steadfast guiding principle. By the magic touch of Juche principle the entire Korean people have been galvanised into a mighty force deciding their own destiny. Upholding the revolutionary banner of the Juche idea the Korean people are now waging a dynamic speed battle on all fronts of social construction and staunchly struggling for the independent and peaceful reunification of the country. My delegation is confident that under the banner of the revolutionary Juche idea and the wise leadership of Comrade Kim Il Sung, the heroic Korean people will soon achieve their desired goal by driving the foreign aggressors and imperialists out of their sacred soil.

The great leader Comrade Kim Il Sung has taught as follows:

“The present times can be called the times of independence when all peoples of the world demand sovereignty and independence. No country and no nation want to be subjected to others and will tolerate their independence being trampled underfoot.”

Independence is the basis which enables different peoples to support and closely cooperate with each other. The promotion and development of friendly relations between countries proceeds from the independent stand which is one of the essential contents of the scientific Juche idea.

The Government of the DPRK consistently maintains the above line enunciated by the great leader in the field of foreign relations, to develop the friendly attitude towards other countries on the basis of the principle of complete equality and independence.

The Juche idea in the inter-states relationship therefore advocates for the mutual respect for national sovereignty and independence, non-interference in each other's internal affairs, mutual non-aggression and respect for each other's territorial integrity. As a corollary it follows that the great Juche idea is the driving force to create conditions for world peace and accelerates freedom and progress against dangers of a world war which springs from the contention of super-powers for the

control over markets and sources of raw materials and for political influence throughout the world.

The process of decolonisation in the world is almost over and colonies, semi-colonies, mandates and trust territories have now won independence. These newly-independent and emerging states were groaning under imperialist and colonial exploitation and are now striving to consolidate their national independence and state sovereignty and to build independent national economy. But the imperialist and colonial powers are infiltrating into these new-emerging and Third World countries in various new forms to subvert their national sovereignty and independence and to create chaos and confusion in their national economy and to interfere in their internal affairs. In fact they have their old agents in these countries already working in the internal administration in various vantage points. But the Third World countries and all newly-independent countries have many things in common. Their peoples were subjected to cruel imperialist domination and oppression and colonial exploitation in the past and have unity of experience. All these countries are developing countries and members of non-aligned groups of countries and are struggling to liquidate the last vestige and remains of imperialism and colonialism from their national states and preserve their national sovereignty and political independence and territorial integrity.

They must therefore declare their consolidation and unity and co-operatively work together and stand firm against imperialism, colonialism, neo-colonialism, expansionism, hegemonism, Zionism, racism and all forms of exploitation and domination for mutual benefit on the basis of absolute equality and support the resolute struggle of the Korean people against US imperialism and firmly consolidate their unity and friendship in their just struggle for the peaceful reunification of Korea.

They must support the national liberation movements of the people of Namibia, and Zimbabwe and the national liberation movement of the Palestinian people who are fighting for their

national homeland and for the liberation of the Arab territories forcibly occupied by Israel.

The Third World countries including the newly independent states have suffered economic exploitation and political subjugation for long and their immediate social and economic development is vitally essential for their respectful physical existence for which a true peaceful order should emerge.

But in spite of guarantee provided in paragraph 4 of article 2 of UN Charter, smaller states are in constant danger of their physical existence being threatened by their big neighbours who create difficult situations for them by threat or use of force against their territorial integrity or political independence. The smaller countries and Third World countries must therefore consolidate and build up their self-defence militarily on their own efforts and strength under the banner of the indestructible Juche idea and eliminate all external interference in their internal affairs.

The new emerging forces of the Third World countries are however waging powerful struggle to achieve economic independence and build a new world economic order.

The great leader Comrade Kim Il Sung said:

“The old international economic order greatly hampers the newly-independent countries in their efforts to defend their sovereignty and national independence and build an independent national economy.”

The old international economic order is the product of colonial system which controlled the destiny of the Asians, Africans and Latin-American people. This old order must go, yielding place to a new world economic order. And the peoples of the countries of the new-emerging forces must wage a continued joint struggle to establish a new one meeting requirements of the independent era and the interests of the countries of new-emerging forces and achieve an independent development of national economy.

Lastly, as already stated earlier the government of Bangladesh in all her state activities has adopted as policy “Swanir-

var" meaning self-reliance, which in substance is the great Juche idea. The Bangladesh people have achieved visible successes by its application in consolidating the independence of the country, recovering her national economy, building culture and self-reliant defence and uniting the people, overcoming innumerable difficulties created by the imperialists and expansionists after the emergence of Bangladesh as an independent country, within a short period of 13 months of its revolution under the correct leadership of the present government. In the field of foreign affairs, Bangladesh is pursuing a non-alignment foreign policy and striving to normalize the relations with its neighbouring countries and strengthening unity with the countries of the newly-emerging forces and Third World countries on the principles of complete equality, independence, and coexistence.

In conclusion, I submit that people of Bangladesh will stand by the side of the countries of the newly-emerging forces for the emergence of new international economic order and for the complete liquidation of imperialism and colonialism in any form from the soil of the globe.

Long live the great Juche doctrine of Comrade Kim Il Sung!

Long live Comrade Kim Il Sung!

Long live the courageous and hospitable people of Madagascar and their respected leader, His Excellency President Ratsiraka!

Long live the unity of the Third World countries and people!



ELEAZAR RAMOS LOARTE

**General Secretary of the "Centre
for the Study of the Works of
Marshal Kim Il Sung" in Peru**

**The Juche Idea Is the Revolutionary Idea of
Historic Significance and Universal Truth**

Marshal Kim Il Sung said that he had put forward the Juche idea during the anti-Japanese revolutionary struggle to cope with the problems posed by the flunkeyists whom he found obstructing the Korean revolution without faith in their own strength and depending on others. Ever since this idea has been guiding the Korean revolution to success.

Flunkeyism and dogmatism not only harmed the Korean revolution but also pose problems in the international communist movement and in our countries belonging to the capitalist system.

That is why the Juche idea which in opposition to flunkeyism and dogmatism professes the principle of self-reliance, the principle of tapping out and using one's own resources and potentialities, is spreading beyond the bounds of its cradleland.

The Juche idea is of universal truth and its application

knows no national boundaries.

The experience of the peoples proves the validity of this idea.

The great leader Comrade Kim Il Sung said:

"In a nutshell, the idea of Juche means that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work of construction. In other words, one is responsible for one's own destiny and one has also the capacity for hewing out one's own destiny."

This definition clearly reflects the scientific, revolutionary, and universal character of the Juche idea. Accordingly, we are led to the following conclusion:

The Juche idea is materialistic because it is opposed to idealism in that it denies the existence of any superhuman being and confirms that we ourselves are the masters of our destiny and capable of hewing it out;

The Juche idea is dialectical and naturally anti-mechanistic because it affirms the active role of social consciousness while admitting that social consciousness is defined by social being, that is, it regards man not as a mere tool but as a being capable of thinking, conceiving, and acting upon material conditions to transform them;

The Juche idea is opposed to flunkeyism and dogmatism because it emphasizes that we and none other are the masters of our future and our countries and that we have the material and mental power to carve out our future and develop our countries.

From this we can see that man is given the central position by the Juche idea, that he is regarded as supreme being, and that the principal object of all activities should be for him. The Juche idea also stresses man's independence and creativity which distinguishes him from all the other beings and declares that he is the master of nature and society and dominates and transforms them.

In this regard, Comrade Kim Il Sung said:

“The basis of the Juche idea is that man is the master of all things and the decisive factor in everything. Remaking nature and society is also for people and it is work done by them. Man is the most precious treasure in the world and he is also the most powerful. All our work is for the people and its success depends on the way we work with them. Education is an important aspect of the work with men.”

Juche philosophy is one dealing with man. Unlike in class society where man is considered as a means to an end, the Juche philosophy as a revolutionary thought views that all our activities, ideological, economic, political, cultural, social, should serve the people.

The revolutions down through history aimed to improve the living conditions of the people. Nevertheless, owing to their historical limitations, all the revolutions prior to October 1917 ended just in replacing one class society with another by changing the modes of domination and exploitation. With the emergence of Marxism, the emancipation of man from all forms of humiliation and subjugation was sought for in practice, and the October Revolution led by Lenin marked the first step to its realization.

Marx created proletarian ideology in the period of competitive capitalism. Lenin creatively applied it to the Russian revolution, developed it to suit new conditions brought about by the rise of monopoly capitalism, and led the proletarian revolution to victory for the first time in the world.

In this context, President Kim Il Sung has creatively applied the general principles of Marxism-Leninism to the Korean scene and given correct and perfect solutions to the problems of our time which were not raised in the days of Marx and Lenin because of historical limitations.

President Kim Il Sung has advanced the theories of revolution and construction and the methodology of mass leadership to a new high to fit the new historical conditions of mankind. Therefore, the great Juche idea originated by Comrade Kim Il Sung is the most correct Marxist-Leninist idea on revolu-

tionary leadership which is of universal significance in our time; it is an ideology which gives clear-cut answers to the theoretical and practical questions confronting the struggle for independence and the triumph of the world revolution.

Now is an era of struggle for complete national and social emancipation of the people, an era of independence. It is an era when imperialism is perishing from this earth, and when the proletarian revolutions emerge victorious in all parts of the world.

The Juche idea which regards self-reliance and creativity as one of its essential principles gives perfect interpretation of the present time, for it can be applied to the struggle for independence in all realms of politics, economy, and society.

The struggle for independence is the trend of our time. In order to achieve independence we must play the role as masters, and if we are to play this role properly, we must have independence and creativity.

Marshal Kim Il Sung has shown us the great truth that if a man follows flunkeyism, he is bound to become a fool, that if a nation is addicted to flunkeyism, it will ruin the country, and that if a party adopts flunkeyism, it will make a mess of the revolution. So the masters of the revolution and construction in each country are the people of that country who are guided by the Marxist-Leninist party from the standpoint of Juche.

Forty-five years ago, José Carlos Mariategui, the greatest leader of the Peruvian proletariat, too, said, "The Peruvian revolution should be anything but a copy or imitation of something else; it should be the heroic creation of the people."

That is why all of us revolutionaries totally agree with Marshal Kim Il Sung when he said:

"The people are the masters of the revolution in each country, and the decisive factor of victory in this revolution is the strength of the country itself."

Thus, the Juche idea which is greatly contributing to the advancement of Marxism-Leninism, serves as the guiding idea, at a time when flunkeyism and dogmatism are doing harm to

many leftist movements and making a mess of the revolution. This idea is urgently required by the revolutionaries of the world who strive for a fair society where the people can seize the material and ideological fortresses, achieve real independence, and give full scope to their creativity.



PHILEMON T. MAKONESE

**Member of the Central Committee
of the African National Union of
Zimbabwe and Its Organizational
Secretary**

On behalf of the struggling people of Zimbabwe under the helmsmanship of the African National Union, we have the honour to express our appreciation to the preparatory committee on this scientific seminar on the Juche idea, for the invitation extended to our organization.

We, at the same time, extend our appreciation and congratulations to the Workers' Party of Korea, President Kim Il Sung, the people and government of the Democratic People's Republic of Korea.

Dear comrades, on the question of the Juche idea, in simple terms, we understand that it means self-reliance. And we will be closing our eyes if we did not realise the illustrious achievements the Korean people have made since the revolutionary victory. Having driven away the Japanese warlords, who, with open US military support, launched one of the worst aggressions on the peace-loving people of Korea, the Korean people liquidated the local landlords, the parasites that fattened themselves on the sweat and blood of the peasants.

The clarion call by the great leader of the Korean people

raised their morale sky-high, and at one swoop the Japanese warmongers were thrown out of the country and the landlords done away with once and for all. With untold determination based on the Juche idea and Chollima spirit, the people of Korea embarked on an economic reconstruction of their country and their guiding star was and remains the Marxist-Leninist principle. The achievements are tremendous.

Dear comrades, we are meeting at this scientific seminar at a time when the imperialist world, headed by the USA is trying to shoot a fast one, in so far as the struggle of the peoples of Southern Africa is concerned.

We know what their aim is. We know who they are. At no time can an imperialist envoy be so honest as to engage in activities to bring about genuine independence for the oppressed and exploited people of Zimbabwe. Their aim and sole objective is to see how best they can guarantee themselves continued exploitation of the natural and human resources of Zimbabwe. We view the Kissinger trip with utmost care. We hope that everybody else will be just as careful. If not, we shall find ourselves in a completely confused state as has been the case in the Middle East.

Ours is a clear and straightforward case. At the moment, we are engaged to eliminate British colonialism and settler agents in Zimbabwe. We shall not rest until that is achieved. We are certain that with the support from the progressive forces the world over and guided by the Marxist-Leninist oriented organization, the revolutionary upsurge in Zimbabwe shall not be played down. Moving along a Marxist-Leninist revolutionary path, our thoughts and visions are naturally cast across to every step in the direction of the horizon of our victory.

In this connection, we hereby make it abundantly clear that responsibility for the liberation of Zimbabwe lies squarely on our shoulders. We do not, at any moment, entertain the idea of the "third force" in the struggle to liberate Zimbabwe.

As a fighting people, we would like to reiterate our support to and solidarity with the struggling peoples of South

Africa, Namibia and Palestine. We also wish to benefit by this occasion to express our sincere gratitude to the socialist countries, the OAU states and the progressive mankind the world over, for their selfless assistance to the struggling peoples.

Once again, we thank the Malagasy people and government for their hospitality and for providing favourable conditions to make this seminar a success.

Long live solidarity of the international working class movement against imperialism, colonialism and neo-colonialism!

Long live solidarity of the peoples of Madagascar, Korea and Zimbabwe!



EDUARD HAFNER

**General Secretary of the Party of
Progressive Organizations of Swiss**

It is a great honour for us, delegates of the Party of Progressive Organizations of Swiss, to discuss with you on the Juche idea.

Delegations have come from many countries—from Africa, Asia, Latin America and even Europe and Canada. This gives us a deepest impression that the principle of Juche is not a matter of concern to the Korean comrades alone.

Availing ourselves of this opportunity we extend our sincere gratitude to the Korean people's great leader Comrade Kim Il Sung, to the Government and people of the Democratic People's Republic of Korea. We also express our heartfelt thanks to His Excellency Didier Ratsiraka, the respected President of the Democratic Republic of Madagascar, and to the government and people of this country for their invitation and hospitality offered to us.

Before expressing our views on the Juche idea we would like to speak briefly on the basic line of our Party which has been developed since its founding seven years ago.

Our Party has developed its political discussions on the

situation of class struggle on a world-wide scale.

In defining its line, our Party based itself on the two points:

- 1) Marxism-Leninism is the basis of analysis;
- 2) It is indispensable for us to work out the general line on the basis of independent and creative stand and let all our membership participate in the discussion.

Proceeding from these two fundamental principles, we analyse that the international communist movement, the anti-imperialist liberation movement, and the non-alignment movement constitute a system of anti-imperialist alliance in our time. This is founded mainly on the analysis of the present situation.

Our era is characterised by a reversal in the balance of forces between the imperialist and anti-imperialist camps.

Viewed from the point of international class struggle, balance of forces is turning basically in favour of the system of anti-imperialist alliance comprising the international communist movement, anti-imperialist liberation movement and advancing non-alignment movement.

This change of balance of forces allowed the anti-imperialist forces to go from defensive over to offensive. Hence, the point is that we should bring further defeats to the imperialist state-monopolist system and seize imperialist positions one after another both on a world-wide and regional scale.

In this sense we appreciate the significance of national class struggles.

These class struggles on the national scenes should be appraised and intensified in a closest possible combination with the international class struggle, that is, with the principal tasks of this struggle to knock down the monopolist bourgeoisie as a ruling class within world system and weaken multi-national imperialism in every way.

Imperialism has suffered a heavy defeat and the anti-imperialist front has made a historic success.

The peoples of Vietnam, Laos and Cambodia in Indochina

have won liberation and the peoples of Mozambique, Guinea-Bissau and Angola cast off the yoke of imperialism.

Under the strong pressure from the triumphant anti-imperialist front imperialism has had to yield ever more positions. At the same time, class struggles are growing in scope and strength in the system of the imperialist states and in the third world and revolutionary labour movement is increasing its organizations and fighting efficiency.

In this situation, imperialism manoeuvres to limit the scope of his retreat and stabilize the front on the line easier to defend, for example, the territories of the peoples of Azania, Zimbabwe, Namibia, Sahara and, in particular, the territory of Palestinian people occupied by the Zionists. At the same time, imperialism seeks for new allies in three major directions.

Imperialism tries, among others, to catch at the peasantry in the third world and Right revisionist forces still surviving in the international communist movement. It also schemes to nourish bourgeois germs called "national" in the changing societies of Asia, Africa, and Latin America.

In the last analysis, in this situation the anti-imperialist revolutionary forces must develop their revolutionary activities to wipe out imperialism and build a new socialist world which satisfies the desire of the people.

Early this year we had a good chance to acquaint ourselves with the Juche idea initiated by the respected and beloved leader of the Korean people Comrade Kim Il Sung, General Secretary of the Central Committee of the Workers' Party of Korea and President of the DPRK.

Through the talks with the delegation of the WPK then on a visit to Swiss, we realized the importance of the Juche idea for all forces fighting imperialism. We had an excellent opportunity to confirm our first impression of the Juche idea on our official visit to the DPRK last spring. At that time we were most deeply impressed with the validity and vitality of the Juche idea in the development of socialism and communism in Korea and, in the struggle of the world anti-imperialist forces.

We fully approve the following points defined by the Juche doctrine:

—Absolute necessity of working out general lines and policies on an independent stand, not compromising with flunkeyism and dogmatism;

—Absolute necessity of working out creative line, that is, to seek and find original solutions, suited to the historical and socio-cultural conditions of each country;

—Necessity of active participation of the masses of the people in all revolutionary processes;

—Attaching the greatest importance to man who is the master of all things and the decisive factor in everything.

We confirmed that we completely agreed to these principles and expressed unanimous views on all the fundamental questions confronting the revolutionary anti-imperialist forces at the present time.

We would like to cite some important points which we think show the agreement between our stand and the principles of Juche initiated by the Korean people's respected and beloved leader Comrade Kim Il Sung.

1. On the international plane:

We wholeheartedly support the stand expressed by the respected and beloved leader of the Korean people in his report *On the Occasion of the 30th Anniversary of the Foundation of the Workers' Party of Korea* —the glorious Party.

Comrade Kim Il Sung said:

"The third world, a great anti-imperialist revolutionary force of our times, was born of the fierce flames of the national-liberation struggle to enter the arena of history.

"The third world is now a dependable ally of the socialist forces, and a great motive force to propel the history of mankind forward. Many peoples of the third world are heading for socialism and fighting hand in hand with the peoples of the socialist countries in a common cause.

"Today the third world forms the battle front where the

anti-imperialist struggle is raging most fiercely. It embraces a great many revolutionary countries, and the anti-imperialist struggle of the third world countries is delivering a severe blow to the imperialists."

We think that this estimate of the international situation is one of the important results of the application of the principles of Juche in analysis.

I have cited these words concerning international situation in order to show you that our Party opposes all theories tending to deny the priority of class struggle in the third world and give precedence to alliance with the middle strata in the capitalist countries.

As for the struggles of the peoples of Asia, Africa, and Latin America, we are convinced that the establishment of Juche creates decisive conditions for their victory.

The point is that no foreign models should be copied for construction in one's country. This is evident. We confidently say that application of the principles of Juche alone will be a dependable help to those who are building their society.

The principles of Juche, independent and creative stands in particular, are essential and indispensable to the struggle of the European peoples. The forces which maintain in their activities independent and creative stands—Communist Parties of Italy, France and Spain in particular—have attained in recent years great successes.

The European peoples demand independence of the revolutionary forces and oppose any idea of dependence on others.

As for the struggle of our Party in Swiss, one of the imperialist metropolises and one of the centres for the exploitation of the peoples of the third world, it is absolutely necessary to work out the general line independently and creatively and oppose all hues of flunkeyism and dogmatism.

The great leader Comrade Kim Il Sung said:

"Ours is an age of great struggle, an age of revolutionary tempest, one in which fierce class struggle is being waged throughout the world and in which all the exploited peoples and

oppressed nations on earth have come forward to fight for liberation.”

“Establishing Juche means taking the attitude of a master towards the revolution and construction.”

This is one of the most important guide to a correct and revolutionary policy in our time.

In conclusion, I would like to summarize:

—Application of the principles of Juche is the basis for framing a correct policy of the anti-imperialist forces in our time.

—Struggling to maintain the principle of independence and creativity is an important duty for all the revolutionary forces.

—Adopting the principles of Juche is a prerequisite to victory in the contemporary anti-imperialist struggle, the struggle which is carried on by all the revolutionary forces on different levels.

Maintaining independent and creative stands, attaching the greatest importance to man in all political activities, and admitting the historic role of the masses of the working people are a must for the triumph of the peoples' struggle for socialism and communism.

Long live the Juche principle!

Long live the peoples of Korea and Madagascar!

All for the reunification of Korea!

Long live Comrade Kim Il Sung and President Didier Ratsiraka!

Long live solidarity among all the embattled peoples and forces!

Long live the struggles of the African, Asian and Latin American peoples!

NAJAT KASSAB HASSAN

**General Secretary of the Syria-Korea
Friendship Association, Lawyer
and Writer**



Attending this scientific seminar with warmest feelings of friendship, we are pleased to greet you in the name of the Syrian Arab Republic and express our sincere wish for the success of our common work.

We are also happy that this scientific seminar is held in the capital of the Democratic Republic of Madagascar which has broken the chains of colonialism and has entered upon the road of freedom and progress, the road of socialism, guided by her great revolutionary leaders who are in the van of the heroic struggle of their people. We wish this fraternal republic attain success by the efforts of her people and herself.

Attended by delegates of more than 50 countries, this seminar has a revolutionary significance of great importance in the study of the Juche idea authored by great President Kim Il Sung and in the study of its application to the developing countries. Such study is necessary and creates confidence because the road of Juche is a road of progress.

The Juche idea is a revolutionary theory which has creatively applied Marxism-Leninism to the new circumstances and

further enriched it.

This seminar helps us adhere firmly to this theory that all people who go through many stages in building a new life are the masters of all things, decide everything and are the capable and powerful beings in the centre of all considerations.

The Juche idea is an ingenious theory for its clarity which emanates from its revolutionary profoundness.

I would like to contribute to the work of this seminar with the subject of education and culture.

This is not merely because I received education in my early life and have long engaged in educational work but also because education furnishes an essential key to the solution of all problems.

According to the theory of Juche, man solves all things and with his strength and consciousness serves as the decisive factor in everything. An important question here is how to train such man, a man who is able to raise and solve all problems.

The theory of Juche offers dialectic answers to this question.

The first answer is that for one to be such man he must be prepared mentally and physically.

Without a strong physique it is impossible for man to carry the heavy burden of revolutionary and social struggle and so much as defend himself.

The theory of Juche attaches a great importance to physical training combined with ideological education. That is why the Democratic People's Republic of Korea opens great possibilities for sports, and its representative players have won the places of honour on the international arena.

The endurance of the Koreans was admirably demonstrated in their struggle and construction work in the periods of war and peaceful construction.

This fact shows that each country should keep a strict vigilance over the imperialist manoeuvrings to undermine the physique and mental capacity of its people.

It is by no means fortuitous that the suzerain countries try to incite the colonial youths to exorbitant corporal pleasure and decline and deprive them of vigour necessary for struggle.

This incitement constitutes a part of the policy of enfeebling people, corporally and mentally.

The peoples of the developing countries should combat this manoeuvring. In particular, in the conditions of Africa it is necessary to prepare its young people to be equal to arduous struggles which call for corporal force.

But, if man lacks, though excellent in physique, a mental force and the ideology that incites him to struggle and sound spirit, he is as good as an invalid.

That is why the Juche idea demands the intensified education of the people in revolutionary consciousness to get all of them to fulfil their mission.

Accordingly, the Juche idea teaches us to give priority to politico-ideological work in order that the rising generation should be educated politically and ideologically to form a revolutionary world outlook, steadfast and veritable.

The Juche idea preconizes dialectic correlations between man and his environment.

If the latter acts on man, he reacts on it, becomes its master and transforms it according to the exigencies and interests of man and nation.

Therefore, education based on this principle of Juche leads man to understand his environment and solve the problems arising therefrom. We can see such efforts in Korea.

There we saw how children were getting to comprehend their environment and solve its problems. They are accustomed from their early days to handle baby machines by remote control and disassemble and assemble various electric machines and machine-tools.

In this way, when they grow up they will get knowledge needed to operate real machines.

The Juche idea teaches that conscious man alone can rule the world. Man receives education because an ignoramus can not

rule the world.

Hence, the Provisional People's Committee of North Korea which was established after the victory of the anti-Japanese armed struggle in 1945 set it as its primary task to enforce universal free education for all children and abolish illiteracy.

Illiteracy was wiped out in four years, by 1949.

Also noteworthy is the fact that the first session of the Provisional People's Committee defined production of pencils as an urgent task. It is because pencils are indispensable to education.

Korea introduced compulsory primary school education in 1956 for all children and compulsory secondary education two years later in 1958 for all students.

All children came to enjoy compulsory nine-year technical education in 1967, and five years later, that is, from 1972, its term extended to eleven years.

This event is the first of its kind in the world.

In addition, it should be noted that the schools of all levels are giving free education to the letter. Stipends are issued at the specialized schools, and school facilities are provided as well.

This is precisely one of the objectives of the Juche idea. It is because the problem of man capable of ruling the world, man who knows himself, his goal and the way to reach it, can be solved only through universal, free education.

All the developing countries ought to accept this method, make it their primary concern, find a way for adult education and eliminate the source of illiteracy beforehand. We should bear this point in mind. In our Syria, we have striven hard for the abolition of illiteracy since 30 years ago. Yet, we still fail to achieve this goal completely. We have adults who still fail to read and write. And there are juvenile illiterates remaining outside schools every year.

We have augmented our national budget 27 times as much as in 25 years to introduce compulsory six-year education and make it completely free, and adopted the law on the abolition of illiteracy as well. But illiteracy still lingers partially.

All of us, therefore, must learn from the experience of Korea. By so doing, we will be able to wipe out illiteracy which prevents man from taking his destiny firmly in his hand. To this end, we must not spare effort and money.

As mentioned above, we have done much for education in Syria.

There the number of students has swollen scores of times, and now we have three universities and dozens of colleges. Nevertheless, education still remains the problem of first consideration. The same is the case with Africa, I think.

Our educational system is taken over from the Western world. It is no more than a means of inciting young people to indolence and impeding their advance to the front of labour and production. Education ought to be combined with production to meet the needs for cadres and break the bottlenecks in production.

In Korea, this problem has come to a complete solution thanks to the Juche idea and respected and beloved Comrade Kim Il Sung.

She has more than 150 universities and colleges and over 500 higher technical schools of all kinds.

In the northern half, one third of its population, that is, 5.1 million students are studying at schools of all levels, and workers and producers are attending night schools. In this course they solve problems arising in productive labour and successfully apply the knowledge and theories they have acquired at school.

Besides such higher educational institutions training specialists of the country as engineering and mining colleges, Korea has ones where their students major in literature, history, language, law, physics, chemistry or electronics.

The principle of Juche is that man should learn all his days.

Children are prepared for life in nurseries and then are imparted with useful knowledge under the system of universal compulsory 11-year education, with the result that they do not

fall into metaphysical, mystical and contradictory theories.

At colleges, universities or night colleges they can study through life.

Comrade Kim Il Sung encouraged the entire people to study uninterruptedly and, as a result, Korea has produced one million intellectuals today through the medium of all those schools.

By applying the principle of Juche in the field of education the Korean people have now solved an important and most difficult problem in the building of a new society, the problem of providing educated and experienced national cadres for the economic, state, scientific and cultural institutions, factories, enterprises and cooperative farms.

As a result, all these spheres are now well staffed with cadres who have received education at home.

Today, the three revolutions, ideological, technical and cultural, are going strong in Korea. She is putting up as ever the slogan: "Let the whole Party, the whole people and the whole army study!"

As for literature and art, they constitute an important part of socialist education which aims to train able, independent and creative people.

In this connection, Comrade Kim Il Sung said:

"Literature and art can only touch people's hearts and evoke love when the socialist content is correctly bound up with the varied and ingenious forms characteristic of our nation."

This affirmation is based on the Juche stand that literature and art should be made revolutionary and popular ones which are conducive, in the final analysis, to the Korean revolution.

In order to create literary and art works of high ideo-artistic value Comrade Kim Il Sung consistently followed the policy of developing literature and art through mass movement, firmly adhering to socialist realism.

By admirably following out the Juche-oriented policy of literature and art, the Korean people have been able to bring into bloom and diversely develop them which are now enjoying

high praise everywhere for their great ideo-artistic worth.

That policy has immunized the Korean literature and art against the maladies of the unreasonable, degenerated, meaningless, formless and decadent capitalist literature and art—a product of the collapsing capitalist system. At present the literature and art of all non-socialist countries of the world are blaming these maladies.

Education based on the principle of Juche is an important work to enable people to build their country and culture and safeguard them stoutly.

In his work *On the Occasion of the 30th Anniversary of the Foundation of the Workers' Party of Korea* Comrade Kim Il Sung said:

“The most important goal of our cultural revolution is to intellectualize the whole of society.

“This means training all members of society following their working-classization, to be fully developed communist-type men with the cultural and technical standards of the university graduate.”

The Juche idea gave rise to the Chollima movement. Indeed, Korea has dashed forward toward the highest eminence of human progress at the speed of her legendary, winged horse.

Comrades,

Upon arrival in Madagascar, we were sure to meet a people close to us.

We hail the friendship between our two peoples, which has formed and is developing in struggle, and we ask for your help to our efforts for the development of better relations between our two countries and our two peoples.

Your country is denouncing the Zionist aggression as ever and this is a striking proof of your friendly feelings towards us.

This is a valiant and long-sighted stand which calls forth our respect and deep gratitude.

We have common difficulties and common cause.

Relying on our own strength and on our ever-growing solidarity, as the principle of the Juche idea teaches us, we will

continue our struggle against the common enemy, that is, imperialism, and backwardness.

I would like to shout the following slogan:

Long live the eternal solidarity of the peoples for the building of a socialist world clear of imperialism and discrimination!



H.D. MALAVIYA

Member of the Parliament of India

It is in the fitness of things that this first international seminar on the great Juche idea of the respected and beloved leader of the Korean people, the great and invincible leader of the Korean people, should meet in Antananarivo, the famous capital of Malagasy people. The Democratic Republic of Madagascar under the dynamic and brilliant leadership of President Didier Ratsiraka is today a vibrant state which is a brilliant example to the countries of the newly liberated Third World, how national revolution can be transformed into a socialist revolution.

Long ago, as early as in 1930, the great Indian poet, Rabindranath Tagore, visited Korea, then ruled under Japanese imperialist exploitation. The great poet then said that early in the 20th century a great light burnt in Korea and though that light might have been temporarily extinguished, a time would come when a great brilliant flame would again burn in Korea and spread its brilliance in the whole world.

My belief is that the prophecy of great poet Tagore has

come true. A new light burns in Korea. It is the great Juche idea. The great man who has ignited this light is the great leader Comrade Kim Il Sung.

Behind the great and shining light of the Juche idea is the entire life experience of the great leader Comrade Kim Il Sung, who left his home at the age of 13 and went north, and in the lovely Mt. Paekdu-san began his preliminary organization which brought about the Korean revolution. This great revolution has miraculously transformed a colonised backward agricultural country exploited by heartless imperialism into a modern socialist industrial state.

To this socialist Korea goes the great honour of being the first country before which the mighty US imperialism had to sign a treaty of surrender and defeat. The proud and arrogant US imperialism was humbled for the first time in its history. Later on the heroic Vietnamese people and the Laotian and Cambodian peoples also gave blows to US imperialism but let us not forget that the first credit goes to the Korean people.

How could it be done? It is because under Comrade Kim Il Sung's leadership, under his great teaching every Korean was transformed into a deathless fighter who gave his all to defend the sovereignty of Korea, to defend the gains of the socialist revolution.

Comrades and friends, many learned speeches by eminent representation of many countries have been delivered at this historic, scientific seminar and not much remains to be said. To me, the Juche idea symbolises the best in the experience of national democratic revolution and the socialist revolution. And very rightly the founder of this great idea is Comrade Kim Il Sung, who led the national revolution of Korea and then transformed the revolution into a socialist revolution.

A national revolution establishes the sovereignty and integrity of a nation. For a country to retain its sovereignty and integrity, it is of the utmost importance that it should not be dependent on any country, howsoever big and mighty.

And how can that be achieved?

Only by rousing the great power inherent in the people. This is what Comrade Kim Il Sung has done. His Chollima ideal is only the expression of the rousing of the will of the people. His Chongsan-ri method of agricultural transformation is also dependent for its success on the rousing of the inherent and latent capacities of the people.

No doubt, the personality of the great leader plays a great part in rousing a people. And Comrade Kim Il Sung has all the qualities of a great leader. His personal interest and example, his on-the-spot guidance have played a great role. A farm manager far away in north of the Democratic People's Republic of Korea told me that in winter, when all was snow-bound at 6 in the morning, he received a trunk call from Comrade Kim Il Sung about problems connected with the farm, giving valuable advice and assuring all help. I can give many other such instances. That is why the Korean people call Comrade Kim Il Sung their beloved fatherly leader, holding him in high esteem.

But behind the greatness of the fatherly leader are his ideas. The determination to be sovereign, not to kowtow to anybody, to stand up with the pride and dignity on one's leg, with his hand high.

In his address on the 30th anniversary of the founding of the Workers' Party of Korea, Comrade Kim Il Sung said:

"During the past 30 years of our Party's existence a great revolutionary change has taken place in the international arena and the appearance of the world has undergone a radical change. The international communist and working-class movements and the national-liberation and democratic movements have won great victories, while the reactionary forces of imperialism have been greatly weakened and become decayed."

And Comrade Kim Il Sung went on to say:

"The third world is now a dependable ally of the socialist forces, and a great motive force to propel the history of mankind forward. Many peoples of the third world are heading for socialism and fighting hand in hand with the peoples of the so-

cialist countries in a common cause."

Comrades and friends, I would submit before you that in this striving of the newly free developing countries for socialism, the great Juche idea has to play, and will play a great part and we have to thoroughly imbibe it. For as Comrade Kim Il Sung has pointed out, the Juche idea is based on the philosophical theory that man is master of everything and decides everything. The Juche idea, comprising an ideological and theoretical generalization of the revolutionary movement in Korea, contains an abundance of revolutionary theories for all realms to transform nature and society, and gives correct answers to all problems arising in the revolution and construction. The Juche idea clearly shows the fundamental stand and methods that have to be maintained by the working masses in the revolution and construction. In other words, it is an idea that one is responsible for one's own destiny and that one is strong enough to hew out one's own destiny. Man is a social being that is independent and creative. Man is the most advanced and powerful being that through his purposeful and energetic activity, transforms the world to meet his will and demand. Man also transforms nature and society and develops science and technology. Therefore, man is the master who dominates the world and the determining factor in everything.

The Juche idea makes it possible to maintain and defend independence firmly, thereby strengthening solidarity and co-operation among fraternal countries. In the international activities, too, the Juche idea makes it possible to maintain our independent position in accordance with our convictions.

The Juche idea also sets forth the revolutionary principle of self-reliance in economy. The Juche idea emphasises that only when we build the economy well and achieve economic self-support can we consolidate our country's independence, ensure the people an independent and creative life and build socialism successfully.

The Juche idea is equally valid in the field of defence, in the military field. Self-defence means defending oneself with

one's own strength, to build a self-defensive military power to reliably defend the independence of the country, the gains of revolution and people's happiness from any enemy aggression. This means putting the emphasis on the political and ideological preparations of the army and people, in increasing defence capabilities, developing military science and technique, and solving all the problems creatively in detail in conformity with the political situation and specific conditions of one's country.

Comrades and friends, it is necessary for us to further study the evolution of the Juche idea in Korea, and thoroughly read Comrade Kim Il Sung's works. That is why I support the proposals of the Japanese and Colombian comrades that a second international seminar should be called.

It is a proof of the power of the Juche idea that such a broad international gathering has met in Antananarivo to discuss and imbibe it. The Juche idea has unified the forces of peace and progress. This seminar has very rightly expressed its support for the heroic fighting people of Zimbabwe and we wish them all success.

We extend our full solidarity to SWAPO and liberation of Namibia.

We stand solidly with the heroic fighters in South Africa whose liberation is near at hand.

We extend our support to freedom fighters in Spanish Sahara.

And we wish victory to the brave Korean people in the fight which they are waging under the leadership of Comrade Kim Il Sung for the peaceful reunification of Korea.

We wish death to aggressive US imperialism.

Last, but not the least, permit me to thank with the depth of my heart the Government and people of the Democratic Republic of Madagascar for their warm hospitality and the super excellent arrangements they have made for this great seminar.

Long live the great Juche idea!

Long live the unity of all anti-imperialist forces of the

world!

Long live the Democratic Republic of Madagascar!

Long live Comrade Kim Il Sung!

Long live President Ratsiraka!

MAM LESS DIA

**Political Commentator of the
Senegalese Paper *Soleil***



First of all, I would like to express my gratitude to the preparatory committee of this seminar and the Government and people of the Democratic Republic of Madagascar for their very enthusiastic welcome and fraternal hospitality. At the same time, I extend my support to the Malagasy revolution which is carried on with confidence and vigour under the admirably wise and correct leadership of President Ratsiraka.

Today we discuss the scientific Juche idea to our hearts' content in this great island country where the people who were tempered through the struggle for freedom for more than two centuries defeated all the oppressors and have resolutely embarked upon the road of socialist construction.

I would like to speak briefly to you about the question of applying the principles of Juche to the realities of Black Africa.

There can be no better place than Madagascar for discussing this question. It is because the Democratic Republic of Madagascar got rid of the long-drawn neo-colonialist darkness and has taken the road of complete independence and veritable national construction and, as an independent country, supplies

a most brilliant model in carrying out the Juche idea.

The experience of the Workers' Party of Korea is instructive and realistic. This experience arouses a daily increasing interest for its originality. And it is because of the originality of the activity of the Workers' Party of Korea, particularly its spirit of independence—the source of inspiration and the catalyzer.

The Workers' Party of Korea is an organizer of the most remarkable and encouraging revolutionary work in our epoch. Guided by the Juche idea, the Workers' Party of Korea, under the leadership of President Kim Il Sung, has transformed its people into a new irresistible force which is fully conscious of the general task of socialist construction and of its collective role of vanguard on the front of the struggle for national reunification and on all other fronts of the country for economic development and social progress.

Boundlessly inspired by the Juche idea of their Marxist-Leninist Party and correctly establishing Juche, the Korean people increased their political consciousness and creative initiative, thus attaining brilliant victories.

For this reason the experience of Korea is impressive and furnishes an example to all of the developing countries.

The success scored by the working people of Korea greatly heartens the young African countries which feel a pressing need as never before to find an original and correct way of putting an end to the negative influx of foreign capital into their economy in order independently to build a fair and prosperous society free from exploitation and poverty.

This does not suggest mechanical transposition of the experience of Korea to Africa. It is not the object of our discussion. The point, I think, is that we should take into account the specific conditions of Africa and muse over the necessity of establishing Juche there, particularly in Black Africa where the present economic conditions are akin, in many aspects, to those of Korea before the Second World War.

Before going into the basic question on which my interest

will be concentrated in this scientific seminar, I would like to call to mind the fundamentals of the Juche idea expounded by President Kim Il Sung.

The Juche idea is embodied by independence in politics, self-sustenance in the economy and self-defence in national defence.

Comrade Kim Il Sung, the great leader of the Korean people, taught:

“Establishing Juche means taking the attitude of a master towards the revolution and construction. Since the masters of the revolution and construction are the masses of the people, they should take a responsible attitude of a master towards the revolution and construction. The attitude of a master finds expression in an independent and creative stand.”

From this teaching of President Kim Il Sung it is obvious that priority is given to independence in politics.

Laying particular stress on independence finds its logical justification in the past and present objective situations of Korea. Namely, the division of the country, the occupation of its southern part by the foreign forces and the systematic plunder of the south Korean economy by the US imperialists constitute the objective factors which determine and, at the same time, explain the attitude of the Korean people towards independence, a matter of the main concern.

The role of the masses of the people represents the fundamental question in our study of such an important problem as the necessity of establishing Juche in Black Africa.

President Kim Il Sung, author of the Juche idea, said:

“The basis of the Juche idea is that man is the master of all things and the decisive factor in everything. Remaking nature and society is also for people and it is work done by them. Man is the most precious treasure in the world and he is also the most powerful. All our work is for the people and its success depends on the way we work with them.”

The quintessence of the Juche idea lies in the faith in people, the reliance on their inexhaustible creative energy and in

the painful efforts to enlist all their energy in the struggle for full prosperity and complete freedom. These objectives are very noble, indeed. In short, only by establishing Juche is it possible to treasure man, bring his creative talent into play and open real prospect of freedom for him. And this is a factor that convinces man that he can successfully hew out his destiny, conforming a simple desire for the best life to the aspirations of the collective concerned.

This helps us to get rid of the obscurantist visions of the "irreversibility" of destiny, which are engrained in the minds of the poor, the African people in particular. This is our very first verification.

The most important thing for our African people is how to concretely apply this theory to their specific conditions. What should the African people do if they are to become the masters of their potential and carve out their own destiny?

Before giving an answer to this question, it would be good to take an example of the Korean people in retrospect.

Towards the end of 1945, after the brilliant victory of the anti-Japanese armed struggle in Korea, her northern part which formed the centre of the Korean revolution and patriots' activity virtually remained a land of ruin where even the substructure of the semi-feudal economy was utterly destroyed. Thus, under the leadership of President Kim Il Sung the Korean patriots had to tackle the urgent tasks of national rehabilitation and construction and organization. At the same time, they had to promptly find out the way to meet the demands of the masses of the people for mass consumer goods. In order to carry out these urgent tasks facing the Provisional People's Committee of North Korea, President Kim Il Sung made public Twenty-Point Platform. Let me recall some special points of it that may serve as a guide for us:

—To see to it that the entire Korean people have the right and duty to form people's committees—the administrative organs responsible for all local affairs—through universal, direct, and equal suffrage by secret ballot;

- To nationalize big enterprises, transport services, banks, mines and forests;
- To confiscate the land belonging to Japanese, the Japanese state, the traitors, and landlords who continue to rent out their land; abolish the tenant system and distribute among the peasants, free of charge, all the confiscated land, making it their property. To confiscate without compensation all irrigation facilities and place them under state control;
- To introduce a system of universal compulsory education and widely increase primary, secondary and specialized schools and colleges to be run by the state;
- To allow and encourage free activity in private handicrafts and trade;
- To develop industry, agriculture, transport and trade for the enhancement of the people's welfare.

We have cited only six out of the twenty points of the platform because these six may be applicable to Black Africa too, beyond the bounds of Korea.

The main characteristic features of this platform are that it enhanced the sense of responsibility of the masses of the people and made them the masters of the means of production. In the context of Korea at that time, these points would immediately lead to shoring up the rural economy, opening the way of cooperation for the peasants.

In this connection, President Kim Il Sung said:

“Proceeding from the Marxist-Leninist proposition that co-operation, even when it is based on primitive techniques, is far superior to private farming and considering the actual fact that our peasants badly needed to work together to free themselves from their plight, we adopted an original method—boldly pushing ahead with the socialist transformation of agriculture before industrialization. As regards the small and medium entrepreneurs and rich peasants we also chose a unique way—drawing them into the cooperatives and remoulding them on socialist lines because there was no necessity to expropriate them.”

It can be safely said that the successes of the Korean people are ascribable to the revolutionary consciousness of the masses steeled in a long-fought war. It is because a people's war is the best school for training the masses.

One of the principles of the Juche idea is the principle of independence.

If the new-born countries of Black Africa fully acquire the idea of independence and oppose interference in their internal affairs, they will practically no longer have any gap among themselves and establish Juche.

The new-born countries of Africa have only to introduce the original experience of Korea.

As is known, in Korea the question of industry and agriculture, the two basic branches for economic development, has been successfully solved thanks to the line of giving priority to the growth of heavy industry with simultaneous development of light industry and agriculture, advanced by the respected leader, and to his historic theses on the rural question.

In the DPRK, after the completion of the agrarian reform and the organization of the agricultural cooperatives, the state has striven to remould the farmers into agricultural workers through the modernization and mechanization of agriculture. This is very important for Saharan Africa which is subjected to a lingering drought. The Korean peasants are getting over natural adversities, pushing aside every condition and element affecting agriculture.

They are no longer shackled to climate and other natural conditions.

If Africa, Saharan Africa in particular, is able to combat natural calamities, it will mark the greatest achievement on the road of its development. Africa, therefore, must assimilate above all the Juche-oriented rural theses, because it offers a solution to the rural question.

The successful agricultural revolution and other economic transformations in Korea are all feasible for Black Africa. It is important for the leaders in this region of the world to fully

acknowledge the decisive role of man and firmly believe that creative labour alone provides the base for bringing about the best transformation.

Today, the Democratic People's Republic of Korea has entered a new stage in the establishment of Juche, that is, a stage of freeing the Korean people from tough labour.

President Kim Il Sung said:

“Labour holds the most important place in people's social life. Eliminating fundamental distinctions that exist in work conditions and freeing the people from tough labour will be of great significance in making their lives more independent and creative.”

This simply inspires us with confidence in the establishment of Juche. It is because, as the whole course of the advance of Korea shows, the Juche idea serves as a powerful bulwark in eliminating the miseries imposed upon our people by the imperialists.

Eternal glory to President Kim Il Sung, author of the immortal Juche idea!

Long live President Didier Ratsiraka!

Long live international solidarity!



BUJUDRI

Director of the Information Department of the West Sahara Liberation People's Front of the Saharan Arab Democratic Republic

I am happy to express, on behalf of the Saharan Arab Democratic Republic and the West Sahara Liberation People's Front, my thanks to the fraternal great Malagasy people under the correct leadership of President Didier Ratsiraka and with time-honoured revolutionary traditions for the sincere welcome and hospitality they have accorded us and for their victorious revolution.

I am happy to express my gratitude to the great Korean revolution and to its great director and leader President Kim Il Sung for his unremitting concern for the struggle of the people against imperialism and its lackeys and for his untiring efforts to forge the politico-ideological unity.

I also extend my thanks to all the members of the delegations who took the floor before me to dwell on all aspects of the scientific Juche theory.

I also have taken the floor to contribute my mite to the study and analysis of the scientific theory of Juche authored by the great leader President Kim Il Sung.

The great leader President Kim Il Sung gave exposition

of the scientific theory of Juche in the three domains of politics, the economy and national defence.

As the theory is so profound and universal, at this scientific seminar I would like to confine myself to the problem of sovereignty in the present international relations, proceeding from the scientific theory of Juche.

History of international relations is the history of struggle between the strong and the weak and between the exploiters and the exploited.

In former days, in the international relations all the differences of views between nations and between peoples were settled by force.

In the past such practice was protected by the laws which the colonialists and exploiters had enacted in defence of their own interests.

Thus, the international laws and provisions enforced before the 20th century only recognized sovereignty for colonialists, but not freedom and sovereignty for the peoples of the colonial countries.

The great theory of Juche points out that one is responsible for one's own destiny and one has also the capacity for hewing out one's own destiny.

President Kim Il Sung said:

"The basis of the Juche idea is that man is the master of all things and the decisive factor in everything."

Proceeding from this principle, President Kim Il Sung, a peerless hero, organized and waged the anti-Japanese armed struggle, and the Korean people under his leadership launched a life-and-death struggle for the restoration of national sovereignty.

The anti-Japanese armed struggle led by President Kim Il Sung settled the contradiction between Japanese imperialism and the Korean people in the interests of the latter. This shows that the Juche theory is a scientifically substantiated one.

We regard this theory as scientific because it enables us to settle all contradictions in a correct and scientific way.

This theory also serves as a model for preceding theories because it suits all cases of other countries in the world.

Specialists in international relations observe that there exists a basic contradiction between imperialism and the colonial people.

That is why the colonial people wage diverse forms of struggle to restore their national sovereignty.

The above-mentioned example shows us that the theory of Juche is a scientific and universal theory because it, proceeding from the specific reality, offers scientific and effective solutions at any time and in any place.

What is national sovereignty in the present international relations?

President Kim Il Sung taught:

"The present age can be called an age of independence when the peoples who were oppressed and humiliated under the rule and yoke of great countries in the past, emerge as masters of the world and shape their destinies independently and creatively."

This clearly shows that the oppressed people, the third world peoples at large, who have long groaned under the yoke of colonialism in the guise of civilization, have risen up resolutely as never before to exercise their national sovereignty.

Thus, the Juche idea, the scientific and universal theory, is embodied in all peoples, in every sphere, in national sovereignty in particular.

The people of West Sahara had waged a protracted, arduous armed struggle against the Spanish colonialists, through which they won national independence.

They are now fighting against expansionism, imperialism and the reactionary forces in the service of colonialism to safeguard their national sovereignty and national unity.

The peoples of Southeast Asia, and of Angola, Mozambique, Guinea-Bissau, Cape Verde Islands, Sao Tome and Principe and Seychelles of Africa gained national sovereignty through their arduous protracted struggle.

And the peoples of Namibia, Zimbabwe, Azania, Palestine and Jibuti continue to fight against expansionism, racism and Zionism, and many other peoples are waging an incessant struggle for freedom and national sovereignty.

Internally, national independence means that the masses of the people decide their own destiny by themselves. This derives from the proposition that man is the master of all things and the decisive factor in everything.

President Kim Il Sung said:

“In a nutshell, the idea of Juche means that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work of construction.”

The great leader rallied and awakened the Korean people and aroused them to a war against Japan and in the 1950's mobilized them to the anti-US struggle for the defence of national sovereignty and then to the struggle for socialist construction and national reunification.

National sovereignty is one of the keynotes of the scientific theory of Juche. Externally it means that masters are a nation, people and also state.

Therefore, relations between countries naturally form those of independence and mutual respect.

Guided by this brilliant theory, many countries and peoples of the world are fighting for the recovery of the sovereignty over their natural and marine resources, nationalizing primary goods and demanding the adoption of new universal sea-laws in place of old imperialist order and laws.

The scientific and universal theory of Juche is powerful because it is based on the scientific analysis of practice.

The theory of Juche, therefore, is not an abstract one; it is a scientific, dialectic theory for the proper, scientific transformation of social phenomena through their study and understanding.

Applying this scientific theory to the international affairs, the peoples in the colonial countries have regained national

sovereignty through their protracted anti-imperialist, anti-colonialist struggles to settle the prevailing contradictions between them and imperialism and colonialism in their interests.

Basing themselves on President Kim Il Sung's theory on economic independence, people in many countries are fighting for the establishment of exclusive national sovereignty over natural resources and of a new world economic order to settle the contradictions existing in this field.

Eloquent proof of this is that the great Malagasy people led by His Excellency President Didier Ratsiraka are now fighting for economic independence, saying that without seizing the economy in their own hands there can be no national sovereignty.

The Malagasy revolution has actively enlisted the people in the social and economic activities, proclaimed the Charter of Malagasy Socialist Revolution, nationalized many branches and is now conducting economic construction including road building.

Externally the Democratic Republic of Madagascar is pursuing an independent, progressive policy in support of all the national-liberation movements of the world, which is the reflection of her mass-based socialist domestic policy.

Moreover, the Democratic Republic of Madagascar plays a positive role in the struggle of the third world countries and peoples to safeguard the national sovereignty over natural resources and build a world of justice and equality for all.

The present international relations demand that all the nations wage a more resolute struggle to strengthen national independence.

The world situation today is becoming favorable as never before for the implementation of the scientific and universal theory of Juche in all fields, in national sovereignty in particular, so as to overcome imperialism, colonialism, Zionism and racism and frustrate their insidious manoeuvres and attain great victory.

Therefore, firstly, it is necessary to strengthen the broad

world democratic front against imperialism, Zionism, racism and reactionaries.

To this end, it is necessary:

1) to support the colonial peoples and all the national-liberation movements;

2) to strengthen the political, economic and ideological struggles.

Secondly, we must launch by all means an all-out offensive against imperialism and their lackeys, lay bare their criminal machinations and establish a new order of the world where prevail mutual respect, national sovereignty, equality for all peoples and nations.

Long live the scientific theory of Juche!

Long live the reunified socialist Korea led by the great leader and hero President Kim Il Sung!

Long live the Malagasy revolution and its leader Didier Ratsiraka!

Long live the world democratic front fighting against imperialism, reaction, Zionism and racism!

KURIKI YASUNOBU

**Representative of the "All-Japan
Council for Study of Works of
President Kim Il Sung" and
Professor at Senshu
University, Tokyo**



Kimilsungism and the Three Revolutions

My subject is on Kimilsungism and the three revolutions. President Kim Il Sung made a report at the Commemoration of the 30th Anniversary of the Foundation of the Workers' Party of Korea. In that report the three revolutions were referred to and Kimilsungism was called a universal truth, a scientific system, not only applicable in Korea but meeting the needs of our time.

I. KIMILSUNGISM

First, I want to briefly discuss the distinctive aspects of Kimilsungism.

The basic concept of Kimilsungism is that man is the most precious and the most powerful being—Juche. This is the first characteristic feature. Kimilsungism can be defined as a monolithic body of the Juche idea, theories, policies, strategies and

tactics. The consistent theme of Juche is that man remakes and controls nature and society.

The statement that man is the lord of everything and decides everything has a crucial significance to the history of mankind. For example, in my capitalist Japan, capital is believed to play a decisive role, while the working class role is regarded as supplementary. A certain school of social sciences and the history of social movements erroneously held that capitalism, viewed from the correlation between man's consciousness and the basis, the economic structure, would automatically collapse as a result of its internal contradictions. Such view was shared by the Second International and the German Socialist Democratic Party. An objectivistic and economic tendency to underestimate the role of man exerted a considerable negative influence on Japan. In my country many were misled to ignore the internal conditions, particularly in the 1930's before World War II. Those days Japanese militarism emerged as a dominant force, with the opposition fast dying out among the democratic forces, the working class and the peasantry.

Herein lies one of the principal reasons for us as Japanese to study and learn from Kimilsungism.

The second characteristic feature of Kimilsungism is to be found in another tenet of the Juche thought that any nation should adopt its own plan for revolution and construction in accordance with the principles of independence, self-reliance and national integrity.

The line of self-reliance can be called a perfect formula for the revolution in one country. From a global viewpoint, it is a clear-cut definition of the revolution in one country in relation to the world revolution, without rejecting Marx's theory on the world revolution. Its underlying assumption is that each people has potential resources needed for the independent conduct of its own revolution.

As President Kim Il Sung told me when he received me in April last year, the present time is an era of independence and the main trend in the world is toward independence. Obvious-

ly, gone are the days when imperialist powers were able to control and subjugate most of the nations.

As early as the formation of the Down-with-Imperialism Union in 1926, President Kim Il Sung became the first man to grasp the orientation of the contemporary world and called for Juche—the independent strivings of the Korean people—to be the key factor in the Korean revolution and construction.

The situation then was totally different in Japan. Take the example of 1927 and 1932. The revolutionary line of Japan was decided by foreigners far away, not by its people. The revolutionary forces were sharply divided over the choice between the 1927 theses and the 1932 theses.

Clear is need for the Japanese to learn from the Juche doctrine of President Kim Il Sung.

The third characteristic feature of Kimilsungism is in that it is a systematic body of the idea, theories and methods. A totally new area has been explored and bright future assured for mankind when President Kim Il Sung espoused the Juche idea that each country should work out its own programme for revolution and construction taking into full consideration human and national independence and self-determination. He advanced a series of strategies and tactics plus methods to translate it into practice.

President Kim Il Sung viewed as fundamental to the question of organizing agricultural cooperatives the desire of the peasants for them and the leadership of the Party and administrative organs concerned. He was free of the traditional way of cooperativization after achieving a certain growth in agricultural productive capacity. Accordingly, cooperatives were created and provided for the basis of agricultural development.

For industrial development, President Kim Il Sung first undertook socialist reorganization and then sought to develop heavy industry in such a way as to benefit light industry and agriculture linked to the better livelihood of the people.

The completely original policy led to a balanced development of the three branches. It was a departure from the tradi-

tional way of attaching priority to the building of heavy industry.

President Kim Il Sung's strategy and tactics for revolution marked a major advance from those of Marx and Lenin. What are attributed to him include: the use of Juche to overcome flunkeyism; the construction of a party with mass basis, instead of a small group of intellectuals of some Marxist-Leninist reading calling itself a party; a parallel formation of a low and a high echelon unity and the two's eventual merger as a principle to be adhered to for a long-range revolutionary purpose of a united front; the ways and means of continuing the revolution; outstanding strategy and tactics for the world revolution; and theory on arts and literature. He is also generally recognized as a genius in leading the masses of people to give full rein to their wisdom and capacity in revolution and construction.

His Juche way of inspiring the masses with confidence has won him a reputation as an unparalleled "artist of leadership".

Whatever a brilliant idea and theory may be proposed, it is of no value unless a proper leadership is available for its translation into practice, for its conversion into actual power.

Its unique structure made up of the three essential components—idea, theory and method—makes Kimilsungism a "towering monument" in the history of thoughts, in the history of social scientific theories and in the history of social revolutions. Today we see enormous specialization which makes it necessary to have a clearer general view. I can safely say that this need finds its fulfilment in Kimilsungism.

The fourth feature is that Kimilsungism offers a set of the idea, theories and methods for use in the Third World countries—former colonies, semi-colonies and dependent states—for their successful revolution and construction. In other words, the national-liberation struggle has been incorporated into Marxism-Leninism as a due part of its theories. Marx and Lenin thought that the revolution would take place in the highly

capitalistic countries with a well-organized working class—the imperialist powers—and its success would make possible the emancipation of their colonial peoples. After the Russian revolution, however, the revolutionary struggles and the national-liberation movements in Asia, Africa and Latin America form the main arena of the world revolution. This historic transformation attracted the attention of President Kim Il Sung who has in turn set forth a comprehensive system of strategy and tactics.

II. THE THREE REVOLUTIONS

President Kim Il Sung's report to the Commemoration of the 30th Anniversary of the Foundation of the Workers' Party of Korea is an essential and programmatic document on the immediate tasks of the Party. The report described the three revolutions as one of the important tasks. The three revolutions are: the ideological, technical and cultural revolutions.

The ideological and material fortresses must be seized to build a communist society, the ultimate and universal condition for human liberation. Their capture needs the completion of the three revolutions which is the task of a party in charge of continuing the revolution following the socialist revolution.

1) The ideological revolution is intended to make all the members of the society revolutionaries and enrol them in the working class and finally make them communist beings, a basic requirement of communism. So far, socialism is said to mean the termination of exploitation and dividend according to the amount and quality of labor and communist dividend according to one's needs. Not only such material condition but also creation of communist souls, Kimilsungism teaches, is the primary condition for a communist society.

This sort of human remodelling is in essence ideological refashioning. The greater the role of ideological consciousness becomes, the more construction proceeds and the higher ideological consciousness grows, it is revealed. The gains of the revolu-

tion won over many years will be endangered in case no ideological revolution is carried out.

2) The technical revolution has been till today thought to boost the productive forces and lay a material basis. President Kim Il Sung gave a completely different interpretation of the technical revolution. The purpose of the revolution, he stated, is to end qualitative difference in labor (e.g., that between the peasants and workers, between men and women, and between heavy and light labor) and free all the working people from all types of laborious work.

Even after the liberation from imperialistic exploitation and control, and even after the socialist revolution, labor difference and backbreaking labor remain owing to the yoke of nature and the remnants of the old society. Removing the gap in the living conditions and ridding the working class of painful work constitutes a concrete step forward to the final liberation. It represents not only the production of better goods needed for human existence but also the end of the differences in labor which is the cause of social stratification. The net result is further equality among members of the society.

3) The cultural revolution which will bring about communist as well as socialist culture provides necessary conditions for the successful ideological and technical revolutions. Its priority is to education. The educational program is divided into two: one is training the young generation to become communist beings and another is giving all the working people at least senior middle school education. Secondly, in all the fields of culture the national quality is to be retained and improved, while efforts are to be made in order to overcome the restorationist tendencies and eradicate all the manifestations of decadent imperialist modus vivendi. Thirdly, the ultimate job is to put an end to the difference in mental and physical labor through the intellectualization of all the working people on the assumption that they become members of the working class in a classless society.

4) Concerning the historical need for the three revolu-

tions, President Kim Il Sung in his address to the Meeting of Active Industrial Workers in 1975 said:

“Even after overthrowing the exploiting system of capitalism and imperialism and establishing the socialist system, the working class must continue with the revolution. Even when the capitalist system and imperialism is overthrown, socialism and communism will not be built of its own accord....

“In particular, those countries which have not made the Industrial Revolution nor gone through the capitalist stage in the past and the former colonial and semi-colonial countries will take a still longer time to build socialism. It is that these countries are lagging in terms of ideology, technology and culture.”

However, there is no need whatsoever to try to go back to capitalism simply because a capitalist-stage task remains yet to be accomplished. The purpose of the three revolutions is to perform that task under the socialist system in an independent, purposeful and planned manner. They are not only for Korea. They are the common tasks of the Third World countries.

The three revolutions are aimed at accelerating the revolution and construction by skipping over capitalism. They are born of a scientific analysis of the history and limits of capitalism.

For their purposeful and planned conduct, the three revolutions are superior to the spontaneous and anarchistic industrial revolution under capitalism. As a matter of common knowledge, the economy of the Democratic People's Republic of Korea is marked by a balanced growth of industry and agriculture and by equilibrium between production and consumption. The economy is definitely a self-supporting, ever-expanding one of the Juche type. The fact that the DPRK became a socialist industrial state in a matter of 14 years despite the 36-year rule of Korea by Japanese imperialism and the 3-year war by US imperialism, which left the country in ruins, is an unmistakable proof of the validity of the three revolutions.

The fundamental thinking of the three revolutions is some-

thing of a guiding principle to the peoples of those countries that have attained a high level of capitalist development. In a desperate deed to maintain itself, imperialism is spreading decadent ideas and culture here and there, causing grave harm. It will take many years to neutralize their aftereffects. Of the highly-advanced technology much lacks due consideration for the lives of the workers and is injurious to them. It is the cause of what is known as "environmental pollution," from which my country is suffering. This self-defeating inhuman technology will go nowhere. Evident is the universal significance of President Kim Il Sung's theory on the three revolutions.

5) The Three-Revolution Team Movement

What amazes me is the excellent way President Kim Il Sung is leading the three revolutions. Numerous teams were formed mostly with young intellectuals and scientific workers for assignments in factories, enterprises and cooperative farms throughout the country.

In this connection President Kim Il Sung said:

"We told the members of the three-revolution teams that they should awaken and help the leadership personnel, that the object of their struggle was by no means the cadres themselves, but their old ideas such as conservatism, empiricism, bureaucracy, and that, therefore, they should respect and support them even when they struggle uncompromisingly against their old ideas."

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What emerges from Kimilsungism and the three revolutions is a body of ideas, theories and methods to guide not only the people of Korea but the Third World peoples and peoples of imperialist countries.

As a lighthouse for the Third World peoples and peoples in the rest of the world, it shows that contemporary history is their history, unlike the last centuries of Eurocentric history.

Thank you.



LUIS PEREZ LARA

**Member of the Central Committee
of the Communist Party of Spain**

To the International Scientific Seminar on the Juche Idea
Dear friends,

In the name of the Communist Party of Spain, I extend fraternal greetings to the attendants of the seminar, particularly to the government and people of the Democratic Republic of Madagascar, the host country, and to the delegates of the Korean people.

Korea and Spain are separated far from each other, but we are linked with each other by the firm ties of friendship and comradeship, and these ties have been further strengthened and developed with the visit to the DPRK of the delegation of our Party led by Comrade Santiago Carrillo. We are following with great interest the Korean people's victorious experiences and their great advance made in socialist construction under very difficult and complex conditions.

The Democratic People's Republic of Korea led by Comrade Kim Il Sung and the Workers' Party has set an example in demonstrating the invincible might of the people who carve

out their own future. These successes which have turned Korea into a bulwark of socialism are the outcome of the resolute and thoroughgoing materialization of the Juche idea. In other words, they are the outcome of the execution of the fully independent policy of creatively applying Marxism to the conditions of each country in each historical moment and relying mainly on the strength of the people.

The Communist Party of Spain fully supports these just conceptions. It rejects any immutable dogma and schema, shapes its policy on an absolutely independent basis and defines the path of socialism in Spain and its specific features. This independence of our Party and its national features are replenished and perfected by our internationalist attitude and by the bonds of solidarity linking us with other fraternal parties.

Sending these greetings, we extend solidarity to the Democratic People's Republic of Korea, demand the withdrawal of the US troops, the suspension of the imperialist provocations and the stoppage of the terrorism of the Seoul puppet regime against the people in the south, and support the struggle for the peaceful reunification of the country.

With fraternal greetings,

On Behalf of the Central
Committee of the Communist
Party of Spain

The Korean people are a dignified people commanding great admiration. Under the leadership of Comrade Kim Il Sung they have in a very short period converted the Democratic People's Republic of Korea into a developed, powerful socialist state with a solid independent national economy, created a national culture deserving unstinted praise and also built up a self-defence power that can never be ignored.

While expressing our admiration at the exploits of the Korean people, we should analyse the factors in such swift

development.

It is self-evident that such successes can be scored only under socialist system. But there must also be a people who are enthusiastic in the building of a new society and take part in it in earnest, a people who fully appreciate the gains they are winning and always feel sure that these gains are all for their own good.

Under this condition, when man is treated as a basic factor in a new society, he can perform the greatest exploits and exert the greatest efforts. It is under these conditions that the Korean people are building socialism.

However, the key factor that contributes to nurturing this spirit among the masses is the existence of the Workers' Party of Korea, a revolutionary party, which has a long tradition of struggle fought under the most difficult conditions, has set forth the tasks for the Korean revolution in conformity with the actual conditions of its country in each period and solved them in a creative manner. The Workers' Party of Korea has faithfully followed its mass line all along, before and after taking power, in the revolutionary struggle and in the building of a new society. Within the international communist movement it is adhering to the independent stand based on the Juche idea.

Comrade Kim Il Sung said:

"To establish Juche means holding fast to the principle of solving for oneself all problems of the revolution and construction in conformity with the actual conditions of one's country, and mainly by one's own efforts."

Does this mean excluding international support and encouragement? Far from it. Comrade Kim Il Sung speaks of the importance of other country's support and encouragement. Yet, he teaches people to put the main stress on self-reliance and consider outside support and encouragement to be secondary.

Comrade Kim Il Sung formulated the Juche idea and has further developed it both in theory and practice.

I think Comrade Kim Il Sung performed very important contribution to the development of Marxism-Leninism and de-

veloped it further in depth just at a time when mankind was demanding a brighter light on the path of revolution.

Comrade Kim Il Sung taught:

"The Juche idea is based on a philosophical theory that man is master of everything and decides everything. By scientifically enunciating the position and role of man in the world, the Juche idea provides one with the only correct outlook on nature and society and with a powerful weapon to cognize and transform the world."

"The working masses must maintain independent and creative stands, with a deep consciousness that they are masters of the revolution. Only then can they solve all problems of the revolution and construction efficiently by themselves in the interests of their people and in keeping with the specific conditions of their country."

This theory on the role of man and the popular masses has been verified in the practical activities of the Korean comrades, and this is a great contribution not only to the Korean revolution but also to the world revolution.

From the military point of view, the application of the Juche idea enabled, in practice, the Korean comrades to defeat Japanese imperialism first and then US imperialism, compelling the latter to sign the armistice without victory for the first time in its history. This is, above all, the result of their reliance on their own strength.

Viewed from the ideological and political points, the establishment of Juche rendered it possible to explore, study and discover the form and content that should be applied both in the revolutionary struggle for winning power and in the building of socialism. Revolutionaries can fully develop their wisdom, courage and creativeness only when they assume the heavy responsibility of finding out their own road to victory of socialism in their country, instead of waiting for outside solutions. Only then can there be the highest expression of the struggle against revisionism, dogmatism and all the other deviations from Marxism.

In the economic field the Korean comrades have shown what a high level a country can reach if it is guided by the Juche idea. They have built their own economy by their own means. This is neither "isolationism" nor "autarky". Quite the reverse.

Dear comrades and friends,

I have touched only on some ideas which appear to be fundamental to the theme under discussion.

I deem it necessary to deepen the study of the Juche idea individually or at seminars like this one which have so many positive factors. Hence I approve of the convocation of the next seminar in Korea in 1977.

In conclusion, I once again emphasize the validity, vitality and extraordinary significance of the Juche idea authored by Comrade Kim Il Sung.

GOMA GABRIEL

**Professor of Brazzaville University
in the People's Republic of the Congo**



I would like first to express my gratitude to the Malagasy Government for having kindly arranged this meeting.

As an expression of sympathy this invitation is also an expression of the solidarity of the progressive, newly emerging forces in the third world countries. Here, we will probe deeply into the thought of Comrade Kim Il Sung, hero and theoretician of the third world.

Can there be a better illustration on the part of the Malagasy Government of its will to always hold aloft the banner of national independence and reinforced anti-imperialist front than this seminar at Antananarivo?

The 50th anniversary of the foundation of the Down-with-Imperialism Union, the first revolutionary organization in Korea, is the manifestation which is not confined to the Koreans alone.

With this foreword the Congolese delegate extends his thanks to you, Mr. Chairman, for your kind hospitality and meticulous care in this great island country.

I would like to speak about the great Juche idea of Comrade Kim Il Sung and the national question in the third world.

This is a matter of concern for us. To conquer the tropics the triumphant West, from the 16th century, introduced its technology, God, belief and ideology into these parts of the world.

Barbarity is the primary weapon for colonial aggression. When it proved to be ineffective, the conquerors conceived more subtle methods, which appeared to be less violent. Schools, churches and inequalities inherent to the colonial economic system made this violence "docile" and this gradually brought about in the dominated regions a voluntary adhesion to the will of the oppressors. This system, too, could not but suffer a fatal setback.

There were the first anti-French national-liberation war in Viet Nam, the 1944 Brazzaville Conference to examine the structure of imperialist domination and the Algerian war—unforgettable revolts soaked in blood, and the Malagasy nationalist movement in 1947.

The binary relation of repression and revolt forced the occupiers to make one concession after another. To take the history of France, for example, the French Empire became the French Union. This was followed by the enforcement of the basic law and later independence was granted. These concessions were always made with a bad grace.

The protracted domination did not vanish without leaving traces in ideologies. And even in case of granting independence the root cause of economic exploitation was not eliminated.

Our countries, therefore, concluded agreements of cooperation with the old masters. These unequal agreements which had been accepted hastily emptied the contents of our independence.

Some six years before, nearly all of our countries wanted to revise these agreements on currencies, military bases and the so-called reciprocal economic advantages. But there were additional agreements with other imperialist metropolises, for

example, with the European Economic Community.

International organizations harboured an illusion that our independence would guarantee our economic development, but no development whatsoever has been made in the last ten years, shattering this mystification.

Today, after four conferences on commerce and development, no economist has dared to declare that the age-old status quo can no longer be the ruling principle in international economic relations. The north-south "dialogue" is marking time, as pointed out in the theses of "77" of Algeria.

The imperialists do not yield on the economic plane just as they never disarm of their own accord in Viet Nam, Laos, Guinea-Bissau, Angola and Mozambique.

The peoples of the third world who are more and more aware of this are shaking the yoke of domination still more violently.

The increasingly violent tempest of liberation will overwhelm the old forces just as it triumphed in Viet Nam, Angola and Mozambique.

The deep-going social movements throughout Africa reflect our people's firm determination to achieve the best life as nations of more human character.

What state is to be created? I think the teaching of Comrade Kim Il Sung, the great leader of the Korean people, is helpful to state building. But, before observing it, I would like to compare the contribution of Comrade Kim Il Sung, theoretician, with those of his predecessors.

If Marx and Engels anatomized society, only stressing the economic aspects, Lenin knew how to mobilize the potentialities of the exploited classes in order to take power out of the hands of the exploiting classes. On the other hand, Comrade Kim Il Sung made a profound analysis of revolutionaries.

I want to say that the analysis of Marx, Engels and Lenin did not go beyond a broad outline of society (classes and parties), whereas that of Comrade Kim Il Sung is micro-sociologic. This is a point of departure, an appreciable contribution which

enriched the Marxist analysis.

To build a nation suited to Africa I can quote the following teaching from among the numerous works of Comrade Kim Il Sung.

Comrade Kim Il Sung said:

"In a word, all the revolutionary struggles aim to attain freedom from either class or national subjugation; they are struggles of the people in defence of their independence."

"We make it a principle to maintain and defend independence on the Juche ideology and, at the same time, to strengthen internationalist unity and cooperation."

I think two ideas are essential for building those new nations, that is, insistence on national independence and the role of the masses of the people.

(1) NATIONAL INDEPENDENCE

As for national independence, I have already declared that Africa was neo-colonized and dominated by imperialism and colonialism.

The violent tempest which blows over Guinea-Bissau, Angola and Mozambique continues to shake Africa and I am convinced that the peoples of Zimbabwe, Namibia and others will sweep colonialists and racists off Africa. The red banners in Benin, the Congo and Madagascar clearly indicate that the peoples want to do away with the policies decided in Paris, London, Washington and elsewhere.

Independence is the primary condition for bringing all of these into reality. As Comrade Kim Il Sung made clear, in order to increase internationalist solidarity and cooperation we must reject national chauvinism.

This aspect has been sufficiently amplified here and I will not touch on the analyses already made.

(2) IMPORTANCE OF THE ROLE OF THE MASSES

The principal objective of Marxism is to liberate man so that he dominates nature. This man should not be a prisoner. In most societies this man is dominated politically, economically and culturally.

Liberation includes three aspects:

Political liberation presupposes the termination of the power of the privileged. As far as our continent's specific situation is concerned, policies imposed on us by foreign powers are also taken into consideration.

Governments of elites linked with feudalists should be replaced by governments established and run by the people.

Analysing the stages of democratization of political life, Comrade Kim Il Sung sets forth the following:

- Anti-imperialist, anti-feudal democratic revolution,
- Socialist revolution,
- Socialist construction,
- Communist construction.

The first three forms are related to Africa today.

Economic domination concerns the seizure of the means of production and, in particular, land and foreign companies in our continent. Here arises the question of correct redistribution of wealth created within each national area. Many African countries lack a distinct policy of revenue. I am afraid it might only revive the past inequality.

Cultural domination which marks ideologies is the capital point in the process of national liberation. Property perpetuates inequality, and the same is the case with culture; Reactionary religions and beliefs retard the birth of society.

Culture shapes up taste and desire and orientates correct choices.

Our national culture which has long been disdained should be freed from the influence of degenerate culture. Educational reform is an important question in our national liberation. These

are the orientations able to meet the demand of our people in their creation of free national states.

Lastly, I would like to tell briefly how these ideas have inspired the Congolese revolution. It was carried out in 1963. The option of socialism signifies our adoption of an independent line in elaborating and applying our policies. It is true that we have been favoured with the experiences and support of the socialist countries.

—Land and mineral resources were nationalized.

The option of socialism enabled us to nationalize major foreign companies, banks and assurances, with the participation of the majority;

—Compulsory free education of 6 to 16 is being introduced on a nationwide scale.

Our peasants freed from drudgery are building schools, roads and dispensaries according to the plans discussed and decided on by the primary administrative units whose chiefs are elected by the people democratically. Our country has a people's government.

All students are granted scholarship.

A national commission, the school commission of the people, is endeavouring to eradicate the vestiges of colonialism from the educational programme, reforming the structures. Roughly speaking, these are a Congolese form of Juche.

The Juche idea is applicable to the specific conditions of Africa, socialist Africa as well.

I wish a very long life to the great leader Comrade Kim Il Sung, author of the Juche idea, for the peaceful reunification of his country.

Long live President Ratsiraka!

Long live Madagascar!

Long live the anti-imperialist, anti-colonialist, anti-Zionist and anti-racist front!



CHRISTEN AMBY

**Chairman of the Denmark-DPRK
Friendship Association**

Juche and Political Independence

On behalf of the Danish delegation I want to convey my thanks to the preparatory committee for inviting us to this conference. We want to express our deep gratitude to the Malagasy government for organizing this conference.

Even though we have only been in your beautiful country for a short time, we have been very much impressed by the great result achieved by the Malagasy people under the correct leadership of the outstanding leader of the revolution, President Didier Ratsiraka.

The Juche idea, which has been defined by the respected and beloved leader of the Korean people, President Kim Il Sung, has abundantly shown its great vitality. Once a backward colonial country, Korea today has taken its place in the forefront of the world's nations and built a socialist paradise, where exploitation of man by man has disappeared, where the whole people enjoys a beautiful life and where economic and military inde-

pendence has led to a true political independence.

But the Juche idea is not for Korea alone. The Juche idea which is in full accordance with the scientific basis of socialism as clarified by Marx, Engels and Lenin, is a valuable tool for all socialist countries, for all progressive countries and movements and for the working masses of the whole world. It is of the utmost importance for every nation and for every people to establish Juche.

Establishing Juche means establishing independence, building on one's own strength and one's own resources through a revolutionary process, where the people regards itself as master of the problems and takes care of all problems and the development with a master's attitude and not with the attitude of servants.

As the great leader of the Korean people, Comrade Kim Il Sung, said in a press interview:

"Establishing Juche means that the people approach the revolution and construction in their own country as masters. In other words, it means the embodiment of independent and creative spirits; the people must adopt an independent and creative stand to solve mainly by themselves all the problems arising from the revolutionary struggle and constructive work, in the context of their own country's actual conditions.

"The revolution can neither be exported nor imported. Foreigners cannot carry out the revolution for us. The people are the masters of the revolution in each country, and the decisive factor of victory in this revolution is the strength of the country itself.

"Moreover, as the revolutionary movement of the working class and the popular masses forges ahead, many new problems, difficult and complex, arise.

"Therefore, in order to carry out the revolution in each country, the people themselves as masters of the revolution, must endeavour and fight, and through their own intelligence, judgment and efforts, solve all the problems that arise from the revolution and construction, in terms of the situation in their coun-

try. This is the only way to successfully carry out the revolution and construction.

"Thus, the Juche idea demands that everyone make the revolution in his country the focal point of his thinking and revolutionary activity. Revolution and construction are carried on by people. For victory in the revolution, therefore, people must have a correct revolutionary world outlook, and it is important for them to have the readiness and ideas to accept responsibility as masters for the revolution and construction in their own country.

"The Juche idea is based on these requirements of the revolution."

Only by building on one's own experiences, can one understand one's own historical conditions and possibilities and exploit the forces of the native country and people, and only in this way can a people really build up a socialist system, which is to the good of the country and the people. This of course does not mean that it is impossible to learn from the experiences of other countries. During the arduous struggle of the revolutionary movement in many countries valuable experiences have been gained that can be utilized also in other countries. But it is important not to take other foreign experiences mechanically and blindly and dogmatically follow a model of another country. This will in the end only lead to dogmatism and national flunkeyism and make it impossible to build a revolution in one's own country. Rather it is necessary to study the experiences of other countries and evaluate them from the basis of the actual conditions and possibilities of one's own country.

The Juche idea, which stresses independence, is in no way contrary to the spirit of proletarian internationalism. Juche has nothing to do with narrow chauvinism and nationalism, which exclude the world-wide solidarity and collaboration of all progressive peoples.

Comrade Kim Il Sung has taught:

"Of course, there are good as well as bad ones in things foreign, and we may learn from good things. We do not mean

that we are chauvinistic because we are opposed to flunkeyism.

"Of things foreign we must learn from good ones and cast aside bad ones. Even in this case, we must take them in such a way as to suit our taste. We must not try to eat those things that we do not like."

But in order to choose freely from the good experiences of other countries it is an absolutely necessary condition first to create political and economical independence.

Therefore all kinds of colonial suppression and neo-colonialist exploitation must be roundly condemned and the anti-imperialist struggle of all the peoples of the world must be advanced.

The people of Madagascar has experienced for itself colonialism and neo-colonialism and knows the magnitude of this problem. It is therefore a source of great joy to us to see that the people and the government of Madagascar now are taking the road to genuine independence and socialism, freeing themselves from the old shackles of colonialism and neo-colonialism.

As the outstanding leader of the Malagasy revolution, President Didier Ratsiraka says in his important work, "Charter of the Malagasy Socialist Revolution":

"In order to realize a true independence; in order to reach our basic goals, which are: the economical, political and social independence; equal and harmonious development, the development of a more just society; from which the exploitation of man by man is banned, in which all forms of injustice, oppression and domination are eradicated, in short the integral development of the whole man and all men, it is necessary to carry through drastic and revolutionary changes; to do away with the old structures and to further a new democratic order for the socialist revolution in all directions."

Political independence can only be established through economical independence.

All people who have visited the Democratic People's Republic of Korea have been deeply impressed by the fact that a country, which had previously been brutally suppressed and ex-

exploited by Japan, has been able to build up a socialist industry and agriculture of the greatest vitality by its own means and to develop the productive forces in an all-round way without depending on aid or help from the outside. We all know that the so-called "aid" of the capitalist world and the investments of the multinational corporations have as their only goal to fortify the capitalist economy and exploit the newly independent countries. At the same time, the economical crisis of the capitalist countries makes the exploitation of the Third World ever more frantic, so that enormous problems arise for the Third World countries.

Korea is a splendid example of how it is possible to build up an independent economy which is freed from the exploitation of the capitalist countries.

Today it is the trend of the times to cast off the shackles of neo-colonialist and imperialist suppression and exploitation and build a national economy and politics after the needs of one's own country and the welfare of the people.

In this connection it is of the greatest importance that independence becomes real and not only formal. Here the Juche idea shows the way, as it is built on a real liberation without dogmatic copying of other systems.

The great leader of the Korean people, President Kim Il Sung says:

"Being most ardent lovers of the country and the people, we Communists must resolutely fight against national nihilism and flunkeyism which ignore our nation and the history of our country."

In this liberation process and in the building of an independent economy it is necessary to draw upon the inexhaustible resources of the masses, learning from the masses and teaching the masses the necessity of the revolution and construction.

The great results in the Democratic People's Republic of Korea could only be achieved because Comrade Kim Il Sung mapped out the Juche idea in a correct way and because the Workers' Party of Korea under the wise leadership of the great

leader knew how to draw the masses properly into the building of socialism.

Comrade Kim Il Sung teaches:

"In guiding the revolution and construction, our Party has striven to carry through the revolutionary mass line, while establishing Juche.

"Socialism can be built only with the voluntary and creative labour of millions of people. Our Party, therefore, found the basic guarantee for the promotion of socialist construction in giving the major role to the revolutionary zeal and creative activity of the masses."

The importance of the mass line is equally great in all countries and has been noted by astute leaders of many progressive countries. The outstanding leader of the Malagasy people, President Didier Ratsiraka says:

"As we have always stressed strongly, the revolution can accomplish nothing without the support of the masses. But the people will only act if it is persuaded that the revolution is working for it. Therefore it is necessary to show that the revolution is made for the people and by the people."

I should like to say a few words about the Juche idea and our situation in Denmark.

It is of the greatest importance that the Danish people understands that it must follow the principles of Juche—the principle of political and economical independence.

Today Denmark is a highly developed capitalist country. But Denmark is completely at the mercy of the big powers, as a member of the infamous North Atlantic Treaty Organization and the European Common Market, which are led by the US imperialists and their foremost partners in Europe the Western German militarists. This means that the foreign policy and the economical politics of Denmark are decided not by the Danish people but by outside forces.

The Danish people has great traditions of national independence and resistance against foreign occupation. During the Second World War Denmark was occupied by Fascist Germany,

and the Danish people rose to resist the invaders.

After the war Denmark fell into the domination of US imperialism, and later we were forced into the Common Market, which is completely dominated by the great powers. But at the same time the spirit of independence has grown in the Danish people, and a majority of the people now wants Denmark to withdraw from the Common Market and pursue an independent economical line.

As a small country Denmark must break loose of the shackles imposed by the great powers and make itself independent, taking to the road to socialism.

As Denmark is a highly developed capitalist country, we cannot copy other countries which have quite different conditions and which have built socialism according to their own actual background and experiences. The Danish people have to make the socialist revolution for itself, based on the actual conditions of Denmark and in a way which is in accordance with the aspirations of the Danish people. This means that the socialist revolution in Denmark has to follow the principles of Juche.

Finally, I should like to convey the thanks of the Danish delegation for the opportunity we have had to participate in this conference and for the marvelous hospitality of the Malagasy people and government.

In the name of our delegation I should like to express to the Korean delegation that we will do our utmost to strengthen the solidarity of the Danish people with the supreme task of the Korean people—the independent reunification of Korea.

We also want to express our warm support to the Malagasy people, which is now building an independent socialist state under the wise leadership of President Didier Ratsiraka.

I should also like to use this opportunity when we are delegates at this great conference, so far away from our native country, to express our militant support to the peoples of Zimbabwe, Namibia and Azania, which are fighting against racism and imperialism.

Only through the common anti-imperialist struggle of the peoples of the world can all peoples and nations achieve genuine independence.



PAUL KANYEMBA

**Member of the Revolutionary
Committee of the Southwest Africa
People's Organization and Represent-
ative of the Organization to Nigeria**

**Distinguished Students and Theoreticians of Kimilsungism,
Comrades and Friends,**

**On behalf of all members of the Namibian Group for the
Study of the Revolutionary Work of Marshal Kim Il Sung, the
respected and beloved leader of the entire Korean people, and
on my own behalf I would like to convey our profound greet-
ings to all delegates attending this very important seminar and
to wish it full and many successes.**

**May I also take this opportunity to thank the government
of the Democratic Republic of Madagascar for having extended
an invitation to Comrade Sam Nujoma, President of the South-
west Africa People's Organization (SWAPO), to participate
in the deliberations of this historic seminar.**

**Our President has requested me to convey to this seminar
his deepest regret for being unable to come here and has asked
me to wish this session great accomplishments.**

**Before proceeding further and on behalf of the SWAPO
delegation I would like to express our heartfelt thanks and ap-**

precipitations for the friendly manner in which my delegation has been treated by our hosts since our arrival here.

Comrade Chairman,

I now wish to come to the topic for which we, delegates from many countries independent and dependent, have gathered here, namely, the discussion and analysis of the revolutionary and theoretical works of one of the prominent leaders of the proletariat, the President of the Democratic People's Republic of Korea, Comrade Kim Il Sung.

This meeting on the scientific and revolutionary thesis laid down by the generous perception of Marshal Kim Il Sung is taking place against the background of international political situation characterized by the widening polarization between the forces that seek to perpetuate national oppression of weaker peoples on one hand, and the growing tide of the liberation movement on the other.

The essence and importance of the revolutionary theory of Marshal Kim Il Sung presents itself as universally relevant and valid today as it was 30 or more years ago.

Although Comrade Kim Il Sung's great Juche idea has Korea as its original point of departure, fundamentally, there is nothing in it that relegates it only to the Korean reality, per se, for the Juche idea is only a logical extension of Marxism-Leninism. What makes Kimilsungism more attractive today is its inherent quality of "elasticity", that is to say, its recognition and adaption to the present historical stage, taking into full consideration the alignment of opposed forces in any one given situation. Granting that Kimilsungism is universally adaptable, the need arises for all contemporary revolutionary leaders and fighting militants to make every effort to study and digest the full meaning of Kimilsungism and its application to a variety of objective and subjective situations. This is why we have converged here so that collectively we study this sophisticated theory and to exchange ideas related to our practical work. My delegation is of the opinion that this meeting would achieve its intended purpose.

Comrade Chairman,

The cornerstone of Kimilsungism is the great Juche idea which, summed up, means revolutionary self-reliance in totality. The great Juche idea provided a dynamic framework for the Korean people in their long struggle against Japanese military occupation of their motherland and shines brilliantly today to give internal light to the same people in their death and life struggle against the countless acts of aggression committed against the liberated part of Korea by American imperialism, the number one enemy of the peoples of the world, which illegally occupies the southern part of Korea in flagrant violation of the just wishes of the Korean and other anti-imperialist peoples of the world.

The very important gains won by the resourceful Korean people can entirely be attributed to the glorious leadership provided for, by the great leader, Marshal Kim Il Sung, and his Juche idea.

From his revolutionary youth days to this very day, Comrade Kim Il Sung, applied compact theory of Juche as the embodiment of all required elements absolutely needed for the launching of a successful revolution against colonialism and imperialism. What are then these essential components embodied in the great Juche idea and how are they applicable to a variety of situations? Proceeding from the excellent postulate that unity of the oppressed people is a cardinal prerequisite for a successful revolution against the oppressors and having the construction of a socialist society as the prime objective, Comrade Kim Il Sung, the brilliant, keen theoretician of contemporary history, calls for the establishment of a powerful alliance of workers and peasants. He further calls for the ideologization of these allied strata which can constitute an independent national force.

According to Comrade Kim Il Sung's thesis, the workers and peasants constitute national resources which, if fully mobilized and correctly led, can form the national independent force which can win decisive victories against the enemy in the fields of liberation, construction and defence. The essential point

of his theory here is the reliance on one's own means of struggle.

Although Comrade Kim Il Sung does not negate the importance of proletarian internationalism in the struggle against imperialism, he has nevertheless put sufficient emphasis on the important role that national forces must play in the struggle.

In the field of combat, Comrade Kim Il Sung considers the possession and use of modern arms as important factors but only in so far as they are handled and used by politicized militants who are well-drilled in the political philosophy. In other words, Marshal Kim Il Sung calls upon the fighting force to rely more on the ingenuity and capability of a conscious fighting force rather than on sophisticated military tools. He has pointed out the correct strategy of confronting the enemy in a critical fashion and not mechanically.

The great Juche idea puts the emphasis, as a matter of strategy, on the policy of independent action, self-sustenance and self-defence.

Depending on the adaptability of this great theory to suit the concrete given situations, the policy of self-reliance renders itself credible to many situations where wars of liberation are in process. Among other things, the policy of self-reliance teaches us to look inward, to evaluate and deploy one's forces rationally rather than pinning hope to actual or imaginary extra-territorial forces. Simply stated, the policy of self-reliance in the process of national struggle for independence as meritoriously unfolded by the great leader of the Korean people, reveals the crucial importance of self-confidence for all nations and peoples who are fighting for national resurrection and human dignity. It is, in other words, a loud call for all peoples and nations that are still suffering from alien domination to exercise their right as self-liberators and to construct their destiny in an independent way in accordance with their national aspiration and goals.

Comrade Chairman,

My delegation, and indeed all Namibian patriots, are in full

accord with the theoretical work of Marshal Kim Il Sung as related to this very important question of self-reliance in the process of national liberation struggle. For years, or ten years back to be exact, before we embarked on the road of self-liberation with the barrel of the gun, our people were fallaciously told that, in view of the international character of our particular situation, certain unspecified foreign powers were going to liberate us.

At times we were told that the United Nations was going to free us. We waited in vain until we got the light that the United Nations is not and was never a liberation movement. It was only after this sad experience that we began to rely on our own forces, on our potential and actual strength, on the workers, peasants and revolutionary intellectuals of our mother Namibia for the purpose of attaining a real liberation. We then accepted in full the fact that we must be and that we are our own liberators. Others can only assist us, but we must bear the burden of the struggle.

The great leader Comrade Kim Il Sung said:

“Marxism-Leninism is not a dogma, it is a guide to action and a creative theory. So, Marxism-Leninism can display its indestructible vitality only when it is applied creatively to suit the specific conditions of each country.”

Similarly Kimilsungism as a revolutionary philosophy can only be of maximum benefit and use when it is applied to correctly reflect the objective class situation that may exist in any one given environment. This is why the great teacher of the oppressed classes, Marshal Kim Il Sung warned against mechanical application of Marxism-Leninism without a proper analysis on an actual comprehension of the problem that is supposed to be solved. Comrade Kim Il Sung cautions against the habit of theories which may not be useful or relevant to the solution of problems of this epoch. As a revolutionary of contemporary world history, Marshal Kim Il Sung, has developed a refined Juche theory appropriate to the need of the day. He sees Marxism-Leninism as a dynamism, therefore allowing for further ex-

tension rather than a static one. Indeed, as said before, Comrade Kim Il Sung's Juche idea is a practical interpretation of Marxism-Leninism required to embrace the Korean situation in particular and contemporary world political scene in general.

Comrades and Friends,

The great leader and teacher, Marshal Kim Il Sung clearly considers national liberation as a transitional stage leading to a more arduous and difficult struggle of national economic construction of a liberated people.

Like in the case of the economic struggle, Marshal Kim Il Sung sees the insubordinate role of the masses in the construction of a new people's economy.

According to him the masses are the architects and masters of their own history.

"The basis of the Juche idea is that man is the master of all things and the decisive factor in everything," wrote Marshal Kim Il Sung.

He sees in the organized and conscious masses a kind of a force that cannot be vanquished by imperialist aggression.

In Korea we have seen the theory put into practice.

The Workers' Party of Korea founded by Comrade Kim Il Sung has been the supreme organ directing the Korean masses against foreign aggression and even against problems of natural character. The economic leaps that the Korean people in the northern part of the country have been able to achieve in a short period serve to demonstrate powerfully the correct nature of the Juche idea.

The great leader said:

"Establishing Juche means taking the attitude of a master towards the revolution and construction. Since the masters of the revolution and construction are the masses of the people, they should take a responsible attitude of a master towards the revolution and construction. The attitude of a master finds expression in an independent and creative stand."

This position of the great and beloved leader of the entire Korean people towards the masses of the people is one of his

majestic qualities. During his entire life-time, Comrade Kim Il Sung has worked with and for the masses of Korea as his sole objective.

Proceeding from the logical principle that the people, the masses, constitute the organic agent for the revolution and construction, Marshal Kim Il Sung has combined matters and consciousness pointing out the way of how to combine theory with practice in order to overcome all problems that may arise in the process of production.

This combination of theory and practice is the purest interpretation of the Marxist-Leninist dialectics ingeniously moulded to fit the contemporary world for the expressed purpose of serving the people against imperialist economic exploitation and plunder.

Comrade Chairman and Fellow Delegates,

Comrade Kim Il Sung, apart from the ideological education and struggle he has been waging in order to create a new socialist man, free from bourgeois ideals and aspiration, also emphasises the insubordinate importance of building a new culture based on a new type of production of the production forces.

Comrade Kim Il Sung said:

"The tasks of the technical, cultural and ideological revolutions ... are closely interlinked, and they must be carried out as a unified process."

Along this line, the great teacher proposes the education of mass intellectuals with a working class background, the army of the socialist technocrats, which would be ready to intellectually articulate and stoutly defend the economic gains of the toiling masses.

In Korea, great importance was attached to the role of literature and art in strengthening the ideological education of the people and raising their cultural level. At all times, the aim of cultural advancement in Korea was seen as a means of teaching the society the noblest and the most beautiful aspect of a liberated man in contrast with incomprehensible alien cultures which imperialist forces have always imposed upon the sub-

jugated people.

The great anti-imperialist fighter, Comrade Kim Il Sung said:

“Art must strike deep roots in the masses. Composers, playwrights, musicians, dancers and actors have to study the lives of the people with care. Then they should use the national classics and popular songs created by the people as much as possible in their creative activity since these represent the true sentiments and aspirations of the people.”

As stated before, the Juche idea is one embodiment containing the revolutionary methods of seizing political power, for the construction of an independent socialist economy, for the building of national culture and above all, for the creation of a powerful army for the defence and protection of the people's gains.

It is indispensable to all revolutionaries fighting for the cause of liberation.

The Juche idea is not a national philosophy but one which has been put at the service of the entire mankind. The great Juche idea is immortal and incorruptible. This is why we the Namibian Group for the Study of the Revolutionary Work of Comrade Kim Il Sung have embraced this great theory as an effective and sharp weapon against imperialism in all its manifestations.

Comrade Chairman,

This seminar is taking place against the background of the latest insidious provocation by US imperialism against the peace-loving Korean people. I am referring to recent Washington-instigated attack on the patriotic guards of the Democratic People's Republic of Korea at the demilitarized zone between north and south Korea. The purpose of the aggression was no other than to start another war in the Korean peninsula with the hope of diverting Korean and world opinion from the precarious situation in which US imperialism finds itself in south Korea.

We condemn such provocation to kindle war flames in Korea and we support the just stand of the Democratic People's

Republic of Korea for an independent, peaceful reunification of the two parts of Korea.

Korea is one. The Korean people are one. They have one language, one culture and one destiny.

The present artificial division between south and north is of American making and has no international validity. Soon or later or even sooner than later, Korea will be reunified.

In this connection, I would like to propose that this seminar send a telegram to the respected and beloved leader of the Korean people expressing our unequivocal solidarity with the great masses of the Korean people for the reunification of their country.

Before concluding, comrade chairman, may I once more thank the government and people of Madagascar for hosting this historic seminar, and above all, for according us a warm welcome.

May I also express our wish that they score more victories in their independent road for the construction of socialist Madagascar.

Long live Marshal Kim Il Sung!

Long live the immortal Juche idea!

Long live the world revolution!

Long live the unity and solidarity of all anti-imperialist forces!

The struggle continues!

Victory is certain!



HEERALALL BHUGALOO

**Principal of the Port Louis High
School, Mauritius**

Attending the third-day session of this historic seminar opened under the auspices of the Democratic Republic of Madagascar, we are now making a scientific study of the Juche idea authored by the great leader Comrade Kim Il Sung.

As the delegates from fifty-odd countries of the world who champion the spirit of independence, self-sustenance and self-defence and freedom, we represent the peoples who strive to regain and flower their right to equality and wish to live on the principle of complete independence and mutual respect—the essential factors indispensable to the security and happiness of mankind.

We have gathered with pride here, the land of the great people of the DRM, in order to reaffirm our faith in the fundamental need that man should remain man, not the object of exploitation by a handful of profit-seekers who have seized the economic arteries to bring all political independence to naught.

Together with my fellow speakers, I extend my thanks to the organizers of this seminar, Mr. Chairman and other comrades, who have bestowed a great honour on me by inviting me here.

I wish you to convey my deepest respect and reverence for President Ratsiraka, the great leader of the Malagasy people, and my gratitude to the great Malagasy people who have accorded me a warm, hearty welcome.

We are here for three days to make a scientific study of the Juche idea.

Everybody has made a long speech here, an intelligent, constructive speech. This is a convincing proof that the Juche idea not only forms the source of an inexhaustible inspiration to all the freedom- and dignity-loving people but also serves them as a valuable weapon in creating this freedom and dignity.

The Juche idea represents the sum and total of the knowledge accumulated through revolutionary practice. It teaches us that the progressive people freed from humiliation, exploitation and oppression should overcome all difficulties and have the will to follow the road indicated by it.

These people who, inspired by the Juche idea of President Kim Il Sung, a scientific contributor to the change of the world phases in this new epoch, have gone through the storms and stresses, will come to realize that they must rely only on their own strength.

As for economic domination, it is known as the plunder of raw materials, as the monopoly of technology and as the despicable pillage of labour for the benefits of the capitalists and imperialists.

Allow me to cite only one foolish, criminal act of sabotage committed recently by the moribund colonialists. The Portuguese had to pull out of Angola. Before quitting there, they destroyed machines and other tools of production to leave the Angolan people in the lurch in the wake of their political independence.

Now the Angolan people have to remake and rebuild everything.

In such case the Juche idea fully proves its weight and worth, an idea which has been initiated by President Kim Il Sung and brought into practice by the brave people of the Democratic People's Republic of Korea under his wise leadership.

In all progressive and liberal revolutions the people need a refined theory more than anything else.

In this very Juche idea Comrade Kim Il Sung has founded the theory on leading and uniting the masses. In order to carry the Korean revolution to victory he applied Marxism-Leninism in conformity to the reality of his country and the status of his people.

What is essential in preparing political force and attaining socio-economic justice is to increase the world revolutionary forces and steadily develop the national-liberation movement.

Independence, democracy and socialism form the three principles of the Juche idea.

One idea has been engrafted in my mind in the course of studying the Juche idea. It is that one must be independent for creation and one must also be creative for an independent life. For one's independence is inseparable from one's creativity, and vice versa.

Juche in ideology, independence in politics, self-sustenance in the economy and self-defence in national defence—this is what all the progressive parties should adhere to, and this is the purpose which the whole just socialist society should pursue constantly.

Your Excellency Chairman and Comrades,

In conclusion, before touching on the two aspects which gave me the greatest shock in the course of studying the Juche idea, I scathingly condemn the division of the Korean people on behalf of all the brothers present here and the numerous brothers who are not here but their minds are always with us. This division hinders the overall prosperity and development of the Korean nation.

The people in the northern half of the DPRK and the south Korean people had lived together with the same culture and language on one territory for thousands of years. Today, however, the Korean people are bisected due to the ceaseless intrigues of imperialism and neo-colonialism. Yet we firmly believe that any obstruction to the firm self-determination and in-

dependence of the people will be checked and frustrated by the irresistible force of the will of the Korean people and the progressive people of the world.

Your Excellency Chairman and Comrades,

In order to remove all these obstacles to liquidate domination of man by man and put an end to all manifestations of insanity among the people of capitalist society, we must follow the principle set forth by President Kim Il Sung, apply it to our reality and make it our faith.

The Juche idea carries a great weight in our era, that is, in defending the political independence we have won through a heroic struggle.

We are convinced from the universality of the Juche idea that we shall be led to an ever brightening future if we study this idea and put it into practice.

Your Excellency Chairman, now I would like to dwell on the two aspects of the Juche idea, the aspects felt by all who have studied the Juche idea.

The first one is its profound humanity, and the other its objectivity.

As far as the first aspect is concerned, there is a simple and plain truth that man remains but man, irrespective of his origin, language and colours. This concept which had long been distorted and flouted by the exploiters of the colonial people has found its complete definition in the Juche idea.

In a lot of his works President Kim Il Sung gave a detailed account of this. He said:

"Independence is what keeps man alive. If he loses independence in society, he cannot be called a man; he differs little from an animal."

Juche demands that man be placed in the centre of all considerations.

President Kim Il Sung taught as follows:

"Attaching the greatest importance to people in every respect and serving them—this is precisely the requirement of the Juche idea."

As far as the objective nature of the Juche idea is concerned, this revolutionary philosophy explicitly teaches us that the process of the creative development should conform to the concrete conditions of the revolution.

In order to carry out this teaching of President Kim Il Sung, therefore, we must not let our struggle suffer "dogmatism and formalism".

Let us study, embody and propagandize the universal and immortal Juche idea! For what? For the liberation and happiness of men, for all that is included in the word "socialism".

Everything will disappear sooner or later and the best thing will appear in its place.

History has given us many evidences of this.

We have the promise of the best future since men believe they are the master of their own fate, since they work their will to become free and noble beings, since we have our eyes fixed on a new horizon.

As long as men are ready to fight, study and teach, as the great President Kim Il Sung has shown us an example, and as long as men are ready to sacrifice themselves for the cause of the popular masses, their colleagues and successors, the human beings will become ever greater and nobler.

Long live the struggle of the oppressed people!

Real glory to the Juche idea!

Long live President Kim Il Sung!

Long live President Ratsiraka and the great Malagasy people!

Let us fight on till imperialism bites the dust!

CHRYSANTHOS SAVVIDES

**Executive Member of the Central
Committee of the Socialist Party
of Cyprus and Its Special Secretary**



First of all allow me to express my gratitude to His Excellency Didier Ratsiraka, the President of the Democratic Republic of Madagascar who had the noble inspiration to invite us to his beautiful and hospitable island country and give us the opportunity to discuss about the great philosophic thought, known as the "Juche idea".

I would like to extend deep thanks to chairman and members of the preparatory committee for their working devotedly for the successful conduct of our international seminar on Juche idea.

This seminar, which is convened under the circumstances in which many peoples of the world demand the Juche idea and that the desire to follow the road of independence under the banner of the Juche idea is increasing as never before, will be a very opportune and significant one.

I am convinced that the current seminar will greatly contribute to the just cause of the progressive peoples of the world in their struggle against US-led imperialism and colonialism, racism and for independence.

Comrades,

I have the sad privilege to come from a country that has been the victim of brute aggression and occupation by the American imperialists. The imperialists and their proxies threaten with extermination the Cypriot people. The independence of Cyprus is in jeopardy.

There was a conspiracy against Cyprus by the US imperialists with the aim of putting Cyprus under their indirect but complete control. This conspiracy was planned by the Americans and executed by the local fascists and the military clique in Turkey. The first phase of the conspiracy was the criminal coup against the Government of President Makarios, which gave the excuse for the second phase, the Turkish invasion. What were the results of this criminal act? The occupation of more than 40 per cent of the land, and 70 per cent of the country's resources. More than 4,000 people were killed, 2,500 are missing and 200,000 are refugees.

Under such circumstances our people prepare their struggle against the occupying forces and US imperialism. We know that the success of this struggle depends on the correct dialectical analysis of historical experience of revolution. For that reason, the understanding of the Juche idea is of great significance to our Party and our revolution. I want to refer to some problems with regard to anti-imperialist national-liberation struggle based on the Juche idea.

President Kim Il Sung said as follows:

"To defeat US imperialism, all countries, big and small, should fight against it. Particularly important here is that small countries in Asia, Africa and Latin America give up flunkeyism, i.e., the tendency to rely on big powers, and take an active part in the anti-US struggle.... Even a small country can defeat a powerful enemy once it establishes Juche, unites the masses of the people and valiantly wages battle, regardless of the sacrifice."

This definition of President Kim Il Sung is very true in our case. That is why our party, though it asks for international

support, gives great importance to people's struggle.

This definition of President Kim Il Sung reflecting his outstanding anti-imperialist, anti-US strategic idea expounds the principle of the Juche idea that the people should maintain the master's attitude as the master of the revolution in their respective country and display the revolutionary spirit of self-reliance in the anti-imperialist revolutionary struggle.

The great truth that one is responsible for one's own destiny and that the power to shape one's own destiny is in oneself, demands us to keep the stand and attitude of master in revolutionary struggle and to think and behave independently and creatively, giving the primary importance to the revolution of our country under the actual condition where the revolutionary struggle is conducted with the national state as a unit.

This great idea is quite right as it scientifically reflected the main trend of the era of independence and is powerful as it took into the most wise consideration the actual condition of the anti-imperialist struggle and is great as it actively inspires the people of the small countries to the revolutionary struggle.

This great idea is an outstanding idea which gave decisive blow to the great-power chauvinism and flunkeyism and brought the anti-imperialist, anti-US struggle to a new upsurge and is a new and original idea that no one has ever discovered.

The proposition that one is responsible for his own destiny and has the capacity of hewing out his destiny does not mean the rejection of the internationalist solidarity in the anti-imperialist struggle.

The respected and beloved leader Comrade Kim Il Sung taught as follows:

"We make it a principle to maintain and defend independence on the Juche ideology and, at the same time, to strengthen internationalist unity and cooperation."

It is a starting point of the revolutionary movement and noble aim to defend independence.

It is entirely for defending independence for us to shed blood in the road of revolution. And the struggle of defending

independence itself demands to give full display to independence and creativeness.

This shows the principle of independence should run through not only the mission of the revolutionary struggle itself, but the way of the revolutionary struggle. On the other hand, the internationalist solidarity is one of the conditions which ensures the victory of revolution.

And this international solidarity as it was clearly taught by President Kim Il Sung, can be strengthened only when it is based on independence. The idea of correctly combining the independence and the internationalist solidarity is a boundlessly valuable, ideological wealth.

The Juche idea demands to start from the specific reality of their country in waging anti-imperialist struggle.

For us, the Cypriots, who face lots and lots of very serious problems and, above all, problems of national and economic salvation, the Juche idea is considered to be the unmistakable compass that will guide us to our way for survival.

We know our road is long and full of thorns. The Juche idea teaches us to proceed from our realities. We will adhere to this. We shall raise our people on to their feet and unite them in the struggle against all obstacles that the local reactionaries and foreign interventionists put on our way. We will adhere to the Juche idea and take in full consideration our political and economic realities and respect the psychology of our people which has been formed by centuries and centuries process. We will also adhere to the Juche idea and fully respect our revolutionary traditions which are inseparably connected with the spiritual readiness of our people to continue fighting for a real human life.

That's why in Cyprus, we are today organizing study groups, so as to bring the people nearer to the most valuable knowledge, ideological and spiritual wealth, the classical works of Comrade Kim Il Sung. That's why we give wide publicity to these books and lecture our youth on the heroic Korean history and the Juche idea.

We know we have to work hard, but we know the price.

We know that every one of us has to fight for our particular problems, but, at the same time, we know that we are all fighting for a common cause. One victory or a defeat of ours at the other end of the world will affect everyone of us. The problems may be different but the ultimate goal is one and the same for all of us. Let the Juche idea be our lighthouse in this long march.

"Comrade, we are living in the era of the struggle for independence." This was the epilogue of a 90 minutes talk I had the privilege to have with His Excellency President of the Democratic People's Republic of Korea, Marshal Kim Il Sung.

Yes, comrades, this was an absolutely correct historic analysis, a Juche diagnosis and anatomy of our era. And this struggle will, under any circumstances, be won. Because it is an imperative and irrevocable demand of the historic process. Because it is a historic necessity. And then the beautiful white magnolias that grow in abundance on the historic Korean mountain Kumgangsan will blossom in the heart of man, who must and shall be the master of his fate.

Comrades,

Fifty years have passed since a young boy of 14, from the humble village of Mangyongdae, the cradle of the Korean revolution, kindled the first lights of the Juche idea by organizing the first revolutionary youth organization, known as the "Down-with-Imperialism Union".

The leader, coming from a patriotic family, which for generation after generation were teaching the people the ideals of patriotism and courageously fighting for freedom and justice, has fully justified the aspirations of his family by liberating his fatherland and by creating the real miracle of the Democratic People's Republic of Korea. Today, this great man is the most beloved and respected leader of his people, the ever-victorious brilliant commander Comrade Marshal Kim Il Sung.

Since then, up to now, the Juche idea has been developed into a great scientific theory called the monolithic system of ideology, theory and methodology of Juche or Kimilsungism.

We express deep sincere thanks to President Kim Il Sung, the respected and beloved leader, the genius of revolution and outstanding thinker and theorist, for having made a great contribution to the development of the human ideology and the cause of liberation of mankind by creating the immortal Juche idea.

So, comrades, 1976 is the 50th anniversary of the birth of the Juche idea. Let us honour this great and historic anniversary by adopting a message of love and respect to the man who found and fathered the philosophy of the Juche idea and express to him our best wishes for a long and healthy life.

Thank you!



WILLIAM REUBEN SOTO

**Member of the Central Committee
of the Socialist Party of Costa Rica**

**The Juche Idea: A Guide of Great Value in the
Fight against the Economist and Opportunist
Tendencies within the Working Class**

The great brilliance of the Juche idea, elaborated and developed by President Kim Il Sung, lies basically in that it has become a great guiding idea in the revolutionary processes of liberation of our people as it synthesizes and brings home to the masses the fundamental truth which supports historical materialism. Without understanding this truth and putting it into practice, no people can liberate themselves completely from the yoke of imperialist domination and capitalist exploitation. The deep understanding of the truth and the brilliant synthesis, which President Kim Il Sung carried out with the help of the Juche idea, is an indispensable step towards the correct application of the Juche idea and its utilization as the revolutionary weapon of primary order for the people now struggling against

imperialism and for the elimination of all regimes of exploitation of man by man.

Proletarian Revolution Opens Up a New Historical Stage of "a Leap from the Kingdom of Want to That of Liberty"

The development of the capitalist relations of production enabled, for the first time in human history, the dominated and exploited class to overthrow the ruling class and build up on the ruins of the capitalist system a new system of production in the interests of the working masses. It is only with the emergence of the working class and the relations of production which give birth to it that a social class can comprehend the essence of the social reality surrounding it and, through this comprehension, play an active, decisive and conscious role in the transformation of the reality.

Before the emergence of the working class and the appearance of dialectical and historical materialism as its ideology, human history was governed by the objective requirements of economic development. "The people make history," said Engels, "but until today it has not been made by a collective will or in accordance with a collective plan even in a perfectly definite society."

However, the Juche idea synthesizes a new tendency of our era.

The development of the capitalist relations of production gave man the first possibility in history, the possibility of perceiving consciously that what is objective determines what is subjective in the historical processes. In contrast to the former modes of production, the capitalist relations of production are characterized by the absence of extra-economic coercion in the course of the appropriation, by the exploiting class, of surplus labour produced by the exploited class. This fact plays a role of

primary order, in proportion as the economic determination of the relations between people is, in this way, brought to light.

Of the two classes which emerge with the capitalist mode of production, only the proletariat is capable of taking the new vision of historic development of humanity to the last moment. Only the proletariat can play the conscious role in transforming the reality according to the collective plan and its will by perceiving the determinative role of the economy in history.

The bourgeoisie, as the exploiting class and like all the former ruling classes, is obliged to develop a false consciousness on society, on the basis not of the essence of social happenings but of their appearances. In order to maintain their system of exploitation they have to build an idea that covers the false motives with the appearance of reality and thus throw the working class and other labouring classes into confusion so as to perpetuate their system of exploitation.

The emergence of the proletariat has created the objective conditions that "the genuine socialization of people which up to the present appeared to be granted and imposed by nature is now converted into free acts of the people themselves and the external objective forces which dominated history up to the present are placed under the control of the free people."

The appearance of the working-class consciousness has created the subjective conditions for "a leap from the kingdom of want to that of liberty."

Man Is the Master of His Own Destiny

The Juche idea clearly and brilliantly explains that man can play an active and conscious role when he is aware of the economic determination in the long run of the historical events and consequently cognizes, on this basis, the laws governing its development. The Juche idea stresses that man decides everything, that he himself is the master of his own destiny and that

he has the capacity for hewing out his own destiny.

In this way, the Juche idea emanates from the very proletarian consciousness in the present epoch of revolution and emphasizes the fundamental conception of historical materialism, without which the popular movement of each country can be easily led to take economist and opportunist positions.

Such positions, which are outwardly Marxist but proceed from the idea that the masses cannot influence the direction of the historical movements since history is determined by the economic base, are sure to slide into the most evident economism and opportunism.

Those in such positions, who profess themselves to be orthodox "Marxist", overlook the fact that the working masses display overwhelming force and irresistible capacity to transform consciously history and determine their own destinies the moment they become conscious of the objective laws underlying the historical movements.

President Kim Il Sung, while basing himself on the fact that the superstructure is determined above all by the economy, has made clear its relative independence. This is a conclusion that superstructure can augment its influence on the base, playing the role of elevating and promoting the intentional and conscious character of the people.

The possibility of the superstructure increasing its influence on the base is concretized in the present epoch, in the epoch of the ruin of imperialism and of the proletarian revolution.

Because, it is only with the proletarian revolution that the working class, the maximum productive force, becomes conscious of itself and devotes itself with irresistible force to the transformation of history.

The emphasis President Kim Il Sung put on this idea by synthetically declaring that **"The basis of the Juche idea is that man is the master of all things and the decisive factor in everything"**, must be brought home to our people to prevent them from committing any economist and opportunist deviation.

Thinking of Everything with Man in the Centre and Making It Serve Him

As the conclusion of what I have mentioned above and as a requisite to correct translation of it into practice, the Juche idea demands that everything be considered with people in the centre and placed in their service.

It is of vital importance for our people to always keep in mind the principle set forth in the Juche idea in order that the working class might not reproduce in its ideology the illusion of materialization and fetishism of the relations between people.

The ideology that reproduces the fetishism of the existence of things independently of men and standing above them, is an ideology pregnant of false bourgeois consciousness; it makes one believe society to be the product of determination of dead labour on the live labour. Only with the false consciousness of fetishism can the bourgeoisie justify the domination of capital over labour.

Unfortunately, such fetishism frequently penetrates into the ideology of the working class, producing serious and complicated deviations. As indicated by the Juche idea these deviations can be overcome only when the masses are accustomed to think that everything should be considered with people in the centre and placed in their service.

Separation of the material growth from the ideological growth of the people who are in the process of building socialism gives rise without fail to all sorts of deviations that revive the bourgeois fetishism among the people themselves. That is why President Kim Il Sung teaches us the need to transform in a revolutionary way the ideological consciousness of people because this consciousness determines all their activity. Only with intense ideological formation, along with the

construction of material base, can the popular masses in power surmount stagnation and prostration caused by several decades of imperialist domination and exploitation, and thus develop their immense potential for building a material base and transforming society in such a way that the primary consideration is given to people in dealing with everything.

Bureaucratism is also a consequence of the presence of bourgeois fetishism in the midst of the working masses.

As this fetishism justifies, within the factories, the domination of machines and money over people, so it justifies, in the sphere of administration, the domination of the regulations and rigidity of hierarchical structure over people.

To avoid in the Party and in society the practice of resolving things in a bureaucratic manner, we must always bear in mind the Juche principle of considering men as the centre, motive and objective of our acts. This principle cannot be generalized without an intense activity of ideological formation among the people.

Materialization of the Juche Idea Means Energetic Promotion of Revolution and Construction from Independent and Creative Positions

The Juche idea is not a schema for making revolution. It rather is an extraordinary guide to action to avoid serious deviations; it must be applied to suit the actual conditions of each nation.

For this reason, the Juche idea demands that each people take independent and creative attitudes to translate it into practice. It is indispensable that each people intend to develop the revolutionary conception in accordance with their own reality.

Then, what does the application of the Juche idea to the reality of our countries mean? It means that we must start

from a deep understanding of our own reality in direct contacts with the masses. On the basis of this understanding, we must delineate a strategy which the revolutionary movement should hold fast to, the strategy which should be, as wisely propounded by the Juche idea, free from all the imported schemata and dogmatism. It must be a strategy truly capable of arming all the forces interested in the overthrow of imperialism and in the struggle for the political and economic independence of the country.

For example, in our country there are revolutionary organizations that have proposed the development in our country of a strategy intended for the bourgeois-democratic revolution. This strategy was correct in other countries, but it cannot be imported in our country which, experiencing the absolute dependence on foreign capital from the beginning of the capitalist development, has failed to see the formation of an anti-imperialist national bourgeoisie except the bourgeoisie shackled to foreign capital and its interests.

So, how can we speak of an anti-imperialist bourgeois-democratic revolution? This conception in our reality is nothing but a product of dogmatism and the indiscriminative importation of the revolutionary experiences of other countries.

The wise orientation President Kim Il Sung has given us keeps us from committing all kinds of deviations which have done great harm to the revolutionary movements in all countries of the world and especially in our Latin America.

Those who have already presented a socialist programme to the masses in our country are making mistakes as well. President Kim Il Sung teaches us the importance of unity of all the forces of people interested in the defeat of imperialism and the attainment of national sovereignty. In our country there are many sectors of peasants and petty-bourgeoisie who, though interested in defeating imperialism and the bourgeoisie, are not in a position to accept a purely socialist programme. Our Party, therefore, proposes a programme of the people's democratic revolution, around which we will rally

all the democratic and revolutionary forces that can transform our country into a genuinely sovereign country which will march steadfastly along the road to socialism.

Comrades and friends,

Before concluding my speech, I would like to express my thanks to the Malagasy people and their revolutionary government for the cordial hospitality they have accorded all of us participants in this seminar.

We are sure that neither blackmail, nor menace, nor covert or overt provocation of imperialism can detain or retard the process of struggle for sovereignty and socialism which the Malagasy people have already commenced. This process which is inspired by the Juche idea is indestructible, for it is founded on the indomitable force of the working masses armed with organization and a powerful ideology.

The Malagasy people will vanquish imperialism, and the Korean people will also frustrate the infamous policy of imperialism which seeks to maintain the division, and achieve the just reunification of their country under the direction of their respected and beloved leader President Kim Il Sung.

In Latin America the struggle against imperialism has carried off a large number of victims, but our people are armed with sufficient valor and confidence in their force to make sure sooner or later that the Latin-American people travel the roads of sovereignty, socialism and liberty together with the Asian and African brothers.

The people of Cuba have already triumphed, and the rest of the peoples of Latin America will emerge victorious.

Long live the Malagasy people and their socialist revolution!

Long live the struggle of the Korean people for their earnest unity!

Long live the struggle of all the people for sovereignty, socialism and liberty!



TAUNO HUOTARI

**Member of the "Group for the Study
of the Works of President
Kim Il Sung" of the Finland-Korea
Friendship Association**

The Juche idea is of an immense importance for the people of today. The fact that man has enormous possibilities to create to make evolution and to lead the peoples to a happy new life, if he follows the line of independence and of trusting on his abilities, has been brought to light by the example of the achievements of the Korean people, guided by the Juche ideology which has been created by the great Comrade Kim Il Sung.

The outstanding importance of the idea of Juche is, of course, not limited to the Korean revolution and the Korean people, in spite of the specific conditions there. It is an idea which can guide, creatively applied, all the progressive people in the world. Therefore, it is a great thing to have this possibility to exchange views and experiences and together study the various aspects of the Juche ideology. I like to thank here the organizers of this symposium for offering this possibility, specially on behalf of the Finnish "Group for the Study of the Works of President Kim Il Sung".

The Finnish "Group for the Study of the Works of

President Kim Il Sung" has been founded some years ago, and it comprises people from different walks of life, who are of the opinion that the idea of Juche founded by the great Comrade Kim Il Sung and the experiences of the Korean revolution make important contributions to the whole world.

We are sure that although our two countries are far and have different historical traditions we can learn from the experiences of the Korean revolutionaries and the universal concept of Juche.

We have studied many various works of the great leader Comrade Kim Il Sung by having introductions to various problems connected with the works under consideration, discussing the works and preparing our comments and applications of the ideas expressed.

We have discussed works explaining the Korean revolution, the idea of Juche, the construction of arts and cultural life in Korea, and the solution of the agrarian problems. Always we have seen that the great Comrade Kim Il Sung has analysed the problems scientifically and with close contact with the people and their real problems, with a most lofty attitude. We are sure that we have much to learn from his attitude and the universal idea of Juche, the ideology for today.

The Juche idea has been a constant source of energy for the Korean revolutionaries led by the great Comrade Kim Il Sung. It has been the guiding principle in all their activities. So also in the construction of their Party, which has been created as a new type of a revolutionary party according to the Juche ideology.

As we all know the Korean people was in the early 20th century an oppressed people, and there were a lot of people trying to regain the country's independence and to bring forth a social change. But the early communist movement and the preceding nationalist movement were not able to follow an independent line arising from the Korean conditions, but were mechanically trying to follow examples and lines from abroad.

Only in the latter half of the 1920's did situation alter. Genuine Communists arose and the new generation of revolutionaries went among the working masses. They were having an independent position and led by the great Comrade Kim Il Sung they were going towards having the Juche idea as their guiding principle.

The independent position was of enormous importance. It made possible the scientific study of the country's situation and it gave the courage to face odds and to develop the struggle to the new stage of the armed struggle against imperialism for national sovereignty, against foreign exploitation and for the emancipation of the toiling masses. During this struggle on the basis of the scientific analysis the great Comrade Kim Il Sung developed the Juche idea and the Korean Communists advanced along the Juche-oriented line.

As the great leader Comrade Kim Il Sung said, in this struggle the Korean Communists had to use their own brains to contrive a line and methods of struggle and the strategy and tactics of revolution. In the course of the anti-Japanese revolutionary struggle the idea of Juche was founded and developed and the ideological system of Juche was established in the Korean communist movement. The revolutionary methods and style of work based on the Juche idea were founded and the ideological unity among the cadres attained.

The Korean Communists led the anti-Japanese armed struggle to a victorious conclusion and restored their homeland's sovereignty. After the liberation of the homeland the time was ripe for the founding of a revolutionary working-class party. The task was hard and arduous, because of the sabotage by the class enemies and the obstacles created by the factionalists not understanding the meaning of the independent line.

Comrade Kim Il Sung saw that it was urgent to create a mass party representing the working people's interests as a whole. The formation of a mass party was very important because of the class enemies' and imperialists' attempts to split the working people and revolutionaries, and also because

of the necessity to admit into the Party progressive and patriotic working people who were not Communists trained in battle. This led to a merging of the Communist Party with other progressive forces into a new party, a new-type Juche-oriented Workers' Party in August 1946.

There are many new and important Juche-oriented features in the construction of the Workers' Party of Korea. One is the already mentioned nature of a mass revolutionary party which incorporates in it all the progressive elements. Another is the Party's constant care to consolidate its mass foundation, to awaken the masses and to affiliate all the working people in the working people's organizations through which they are linked with the Party. With the mass foundation is also linked the revolutionary mass line.

As pointed out by the great leader Comrade Kim Il Sung, the mass line of the Workers' Party of Korea is to jealously guard the interests of the working masses, unite them around itself by educating and remoulding them, and carry out the revolutionary tasks, believing in their strength and activating.

Another gain is the building of a revolutionary method of Party work. Brilliantly taking into account the Juche idea of the man being master of everything, Comrade Kim Il Sung defined the work with people as the basic factor of Party work and established the method of work with people.

Comrade Kim Il Sung said:

"The Party is a vanguard political organization composed of people and its duty is to educate them and organize and mobilize them for the revolution. This is why people are the object of the Party organization's work and what is basic to Party work is working with people."

The attitude of the Workers' Party of Korea has been ever the attitude of giving precedence to the political work in all matters. The most important thing has ever been to explain the Party policy to the Party members and masses so that they fully realize the intentions of the Party. This realization has been turned into a great force of thoroughly carrying through

the Party policy. And this has also contributed to the perhaps most important of the new aspects of the new kind of a revolutionary party, the unity of ideology and purpose in the Party. The Workers' Party of Korea has established a monolithic ideological system, because it is important, and not only important but indispensable, that the working-class party must be guided only by one ideology.

This ideological system and cohesion has given the possibility of common purpose and action to the Korean revolutionaries and progressive people.

Comrade Kim Il Sung has many times underlined the great significance of the ideological system of the Party as the greatest victory in the Party building.

The Workers' Party of Korea founded and guided by Comrade Kim Il Sung, based on the great Juche idea, has marched a long way in the years after its foundation. It has analysed the Korean situation always scientifically. It has endured and won a great struggle with the most ferocious imperialists and it has in the path of socialist construction turned the old semi-feudal and colonial country into a blooming socialist one. It has been possible by having the Juche idea and correctly applying it to the specific conditions of Korea.

Comrade Kim Il Sung has founded and developed it from the Korean conditions, but the great idea of Juche is universal and of an immense importance for the whole mankind in our time, the time of great popular and revolutionary awakening, and also the Juche-oriented way and method of founding and developing a working class party is of primary importance.

The Korean revolutionaries led by Comrade Kim Il Sung had the firm self-reliance and dared to fight against innumerable odds holding the principle that man and the masses of the working people are masters of everything. This is a great example of revolutionary courage and correct analysis of the possibilities of struggle in our era.

The forming of the Workers' Party of Korea shows us many examples of importance of independence line against

flunkeyism, the importance of uniting all the progressive and revolutionary elements in a mass party and organizations. And the Juche-inspired idea of a unified monolithic party based on one ideology is more important still.

The working message of the Workers' Party of Korea based on the Juche idea teaches us to put the political work in the foreground, always revolutionize and inspire all the party members and the whole working people behind the party policy. It teaches us to fight formalism, bureaucratism and administrative style in the party work. It teaches us always to study and analyse, and always to go among the masses. In one word it teaches us to be master of the revolution. The founding and construction of this revolutionary Party is an inspiring example of the application of the Juche idea, and of independence of thought and action. It has many ideas to give to all countries, the question of independence is growing all the time more important also to such a country as Finland, which although a developed country is a small country.

As we all know the situation in Korea is at the moment very tense. The US imperialists have caused severe provocations and disturbances and their puppets are intensifying actions against the progressive people and patriotic Koreans who desire the peaceful reunification of their country.

After many a defeat US imperialism is now trying to show its might again and trying to show that its puppets can reign with its help. The US is trying to show its allies that it is still strong enough to cope with the rising protest of the world's masses but owing to the fact that it can no further use force without the protests and positive actions of the world peoples it is trying to fabricate excuses covering its ignoble actions.

The situation is tense although the provocations are maybe not as great as sometimes ago. But the possibility of an imperialist aggression is present. The US imperialists have increased their forces in south Korea and also their bases in Japan. So long as these armed imperialist forces exist in south Korea the

situation is dangerous. Therefore, it is the duty of every progressive people to say: "US imperialism, get out of south Korea, stop the military provocations, and help the Korean people in their aspirations." The danger of imperialist aggression is a threat to all mankind.

Therefore, the solidarity with the Korean people is going to win. The people is master of everything. The US imperialists cannot in the long run oppose the just aspirations of the people.

We firmly believe that the Korean people will find its way to the peaceful reunification of the country and a prosperous life.

Armed with the Juche ideology the Korean people is invincible.

At the end I should like once more to thank the organizers of this Seminar. It has been surely a great undertaking. The Malagasy government and the Malagasy preparatory committee have by giving us this opportunity to discuss made a very positive contribution to the progressive people of the world. It is an expression of the comradely relations between this country and the people's Korea and I am sure it will further strengthen the friendship between the nations, and all the progressive nations and people. I am sure that this conference is and will be a positive step in the great emancipation struggle of the world's peoples.

Long live the Korean revolution!

Long live the Malagasy revolution!

Long live the revolutionary awakening of the peoples of the world!

ESHONO ABAGA ADA NZOGO

**Member of the Central Committee
of the National Unique Party of
Workers of Equatorial Guinea and
Ambassador Extraordinary and
Plenipotentiary in Charge of
Diplomatic Missions**



On this occasion in which for the first time I address such a seminar, which is important for the nature of the affairs it treats, I have the great honour and special satisfaction of representing the People's Government of Equatorial Guinea which is under the just orientation of His Excellency Lifetime President of the Republic, Chairman of the Central Committee of the National Unique Party of Workers, the unique supreme responsible person of the Guinean revolution, great Comrade Mesie Nguema Biyogo Negue Ndong.

On behalf of His Excellency President and Government, I extend my heartfelt gratitude to the Malagasy Government and the fraternal and revolutionary Malagasy people for the warm welcome and cordial hospitality we have received from the moment of our arrival in the beautiful city of Antananarivo.

Especially, I have the honour of expressing our deep thanks to His Excellency Didier Ratsiraka, President of the Democratic Republic of Madagascar, who, with the progressive, revolutionary ideas to turn Madagascar into a free, prosperous and powerful country, fixed the beautiful capital of Madagascar as the venue

of this seminar and attended its solemn opening session, thus fulfilling the promise he had given to Comrade President Kim Il Sung during his visit to the DPRK.

Honourable delegates and guests,

Delegates of more than 50 countries have gathered here to attend to the work of this seminar on the Juche idea, which aims at developing the progressive, socialist ideas that illumine the way for all the honest-minded people and men to actively participate in the just struggle for construction and freedom.

The Juche idea proclaimed to the world by great Comrade Kim Il Sung is realistic and correct and conforms with the aspirations of all the revolutionary peoples fighting for their freedom. The Juche idea regards man as the absolute master of everything and subjects everything to him. The Juche idea makes man an independent being and leads him to win and defend freedom.

The Juche idea teaches us that the masses of the people are the masters of the revolution and the work of construction and that they are also the motive force of the revolution and the work of construction. In other words, it is an idea that one is responsible for one's own destiny and one has also the capacity for hewing out one's own destiny. In connection with politico-economic independence, the Juche idea clarifies that one must have one's own guiding idea and formulate all lines and policies with one's own determination in conformity with the interests of one's people and the actual conditions of one's country. The principle of political independence requires complete equality and mutual respect among all nations. At the same time, in order to consolidate the independence of a country, it is important to cement, along with political independence, the independence of the economy to meet increasing domestic demands.

Following these principles, the glorious Korean people under the leadership of great Comrade Kim Il Sung attained great victories in their struggle against neo-colonialism and international imperialism by building an authentic Korea, de-

mocratic, free and sovereign, both in political and economic aspects.

Our delegation considers that the Juche idea duly ranks among the ideologies of the great politicians of the world who love the peace and freedom of peoples in conformity with their legitimate aspirations. I am convinced that we are dealing with the Juche idea at such an important and triumphant moment when all people of the world are struggling for the total burial of the colonialist, racist, separatist and imperialist systems and safeguarding freedom against injustice.

Honourable delegates and guests,

Since our developing countries have embarked, with a pride and courage, upon the revolutionary road of consolidating their political independence, we must secure economic independence with our concerted efforts, following the progressive road of socialism so that our freedom, won back at a heavy cost from the colonialists, might not fall again into the hands of the greedy neo-colonialists and imperialists.

In this respect, the revolutionary people of the Republic of Equatorial Guinea led by the great popular leader Mesie Nguema Biyogo Ngué Ndong have already buckled down to this great revolutionary task. Today, all the economic domains of the country are in the possession of the Guinean people, their genuine masters. As you know, Equatorial Guinea is an eminent agricultural country and occupies a privileged position among the first five countries which produce cacao of best quality in the world. The farms growing palatable cacao, which had been owned by bourgeois colonialists and capitalists in the past, are now put into the possession of the Equatorial Guinean people to be run by themselves.

Our historic, revolutionary decision to control and direct our economy for ourselves as its owners set the neo-colonialist and international imperialist press vomiting slanders and abuses on our country and the Head of its revolutionary State. In their foolish attempt to restore their lost interests in Equatorial Guinea, the neo-colonialists and imperialists try to mislead

the world public opinion on the genuine revolutionary struggle started by our country to safeguard its politico-economic independence, flinging a mud at our young country and His Excellency Mesie Nguema Biyogo Ngué Ndong through an unabated campaign.

But, in spite of such fiendish manoeuvres of anachronistic neo-colonialism and international imperialism, the working people of Equatorial Guinea are firmly united around their great revolutionary popular leader and are armed with the leader's thinking which is imparted by the National Unique Party of Workers, the great popular mass movement, which serves as a weapon of struggle in opposing colonialism, neo-colonialism, imperialism, separatism and racism and detecting and foiling their subversive and underhand machinations.

Comrades seminarists,

Present at this important seminar on the immortal Juche idea which defends the politico-economic independence and freedom of the people, the delegation of Equatorial Guinea cannot but be deeply concerned for the question of reunification of the Korean people. It is because the struggle of the Korean people for independent peaceful reunification forms part of the general struggle of the world people against separatism and international imperialism and for the national liberation and independent development of those countries which are fighting for peace in Africa, Asia and Latin America. The revolutionary and diligent people of Equatorial Guinea, together with the peoples of other progressive and peace-loving countries, extend warm support and encouragement to the Korean people in their just struggle for the immediate withdrawal of the US imperialist troops from south Korea and for the democratic, peaceful reunification of their country.

At the same time, we are in apprehension for South Africa where various groups of African nationalists are subjected to persecution, assassination, detention and other inhuman barbarities the kind of which has not been known in the history ever since the crimes were committed by the fascists of Hitler

and Mussolini during the Second World War, on account of their claim for the right to self-determination. Accordingly, we express our full sympathy and support to all the liberation movements in this region of the African continent where the benighted, irresponsible white minority has usurped power illegally. We scathingly denounce the racist regimes of South Africa and Rhodesia led by Vorster and Ian Smith who are criminals, bandits, gangsters and vampires supported by their imperialist masters, the heinous enemies of decolonization and freedom of peoples.

Mr. chairman of the joint preparatory committee,
Honourable delegates and guests,

Our delegation express once again our deep thanks to the revolutionary Malagasy people who have taken a heroic, anti-imperialist stand. This stand demonstrates the solidarity and advance of our common struggle against all sorts of diabolical manoeuvres to reverse the current of the people's normal, independent development which is aspired after by all the progressive and socialist countries. Prior to our returning home, we wish the fraternal Malagasy people to successfully hasten the socio-economic process along the road of socialism, symbol of equality among people, which has already been stepped by the Democratic Republic of Madagascar under the correct guidance of its great revolutionary leader His Excellency Didier Ratsiraka.

At the same time, availing ourselves of this opportunity, we, in the name of the respected and great Comrade His Excellency Mesie Nguema Biyogo Ngué Ndong, Lifetime President of the Republic and Chairman of the Central Committee of the National Unique Party of Workers, extend our deep gratitude to the Party, Government and people of the Democratic People's Republic of Korea. Further, we offer our felicitations to His Excellency Kim Il Sung, the most respected and beloved great leader of the Korean people, who fathered such profound, immortal idea, and to the joint preparatory committee for its successful organization of this seminar.

In conclusion, I call on you delegates here to extensively propagate all the achievements and objectives of this seminar on a world-wide scale and wish this meeting will score a brilliant success amid an atmosphere of peace, mutual understanding and solidarity to meet the interests of all countries of the world.

Long live the Democratic Republic of Madagascar!

Long live the Democratic People's Republic of Korea!

Long life and good health to President Kim Il Sung!

Long life to President Ratsiraka!

Long live the solidarity among peoples!



GYE SINON

**Minister of Education and Social
Development of Seychelles and
General Secretary of the People's
United Party**

It is indeed a great honour for my party, the Seychelles People's United Party and the Government of Seychelles to have received an invitation to send delegate to this very important seminar on the idea of Juche.

The fact that the seminar is taking place in Antananarivo, capital of the beautiful Sister Island of Madagascar, has a lot of significance, for it gives one the opportunity to understand more the new revolutionary development; as well as the determination of the people; to eradicate all traces and influences of imperialism, colonialism, neo-colonialism and expansionism.

Mr. Chairman, the Seychelles has been recently independent on the 29th June this year and this independence has been achieved through the struggle of its people. I only mention this here because there exists some misconception by some people that there was no struggle by the people of the Seychelles in regard to independence. It is wrong. No armed struggle, but political struggle has been waged since 1964. There exists in the Seychelles at the moment a coalition government made of the

Seychelles Democratic Party led by His Excellency James R. Mancham, the present President in exercise, and the Seychelles People's United Party led by Hon France Albert Rene, the present Prime Minister of the Republic of the Seychelles.

Geographically, Seychelles is a very close neighbour of Madagascar and it is for that particular reason that I said earlier that what is taking place in this Democratic Republic under the militant and dynamic leadership of His Excellency Didier Ratsiraka, the leader of this Republic, will definitely have great influence in the Indian Ocean; especially in the Seychelles.

The red book, recently published in Madagascar, outlines the new path to be undertaken by the people of the Democratic Republic of Madagascar in their wish to maintain their sovereignty and consolidate their independence.

This book is so similar in principle to one published by my party entitled "The New Horizons" except that it gives more details as to the achieving of the cherished goals.

The Juche philosophy propounded by President Comrade Kim Il Sung lays certain fundamental principles by which if applied the Juche idea will become our reality.

One of the principles is the need for international understanding and cooperation. I find this very important especially for countries whose people had been isolated by imperialist machinations, from knowing their close neighbours.

As outlined in the Juche doctrine, sovereignty must be maintained and all out-of-date anti-people and bourgeois ideas be eliminated. I would say that to achieve these objectives there must have been more communications between the Third World nations, especially newly independent, and those who have already put into effect different programme, with socialistic objectives, based on the Juche idea, i.e., man decides everything.

Following the doctrine of Juche we extend a full support to our brothers still struggling for their national independence and wish them all early success.



NIZEYIMANA JOSEPH

**Director of the General Political
Department of the Foreign Ministry
of the Republic of Rwanda**

I am very pleased to speak at the International Scientific Seminar on the Juche Idea. First of all, I would like to express my thanks to the fraternal Malagasy people and their government for the hearty welcome they have accorded each of us and for all the efforts they have made for our very pleasant stay in the beautiful capital of their country.

The International Scientific Seminar on the Juche Idea has been organized here on the initiative of the President of the Democratic Republic of Madagascar, His Excellency Didier Ratsiraka, a man opposed to imperialist exploitation, a man of veritable independence in dignity. My thanks go to him for having provided us with a chance of meeting so that we may consider and study the Juche idea.

I also express my sincere thanks to the Preparatory Committee of this seminar for the worthy efforts it has already made and continues to make for the success of the work of the seminar.

Dear comrades, we have been meeting here for three days to reflect and study the Juche idea authored by President Kim Il Sung, the respected and beloved outstanding leader of the

Democratic People's Republic of Korea and of the Korean people who gives the gleam of hope to other nations in building a new society.

What is the Juche idea?

President Kim Il Sung said:

"Establishing Juche means that the people approach the revolution and construction in their own country as masters. In other words, it means the embodiment of independent and creative spirits; the people must adopt an independent and creative stand to solve mainly by themselves all the problems arising from the revolutionary struggle and constructive work, in the context of their own country's actual conditions.

"The revolution can neither be exported nor imported. Foreigners cannot carry out the revolution for us. The people are the masters of the revolution in each country, and the decisive factor of victory in this revolution is the strength of the country itself."

In Rwanda, in order to regain our own personality and the control of our own destinies, His Excellency Major General Habyarimana Juvenal, the father of the Rwandan revolution, founded the National Revolutionary Movement for Development, a movement which rallies and animates all the people of Rwanda.

One of the ideas propelling our movement is that we must always "rely on our own efforts" and, in this, our movement is in full accord with the Juche idea.

The President-Founder of our National Revolutionary Movement for Development, who took the destiny of the country in his hand on July 5, 1973, is going to realize for the Rwandan people what President Kim Il Sung has realized for the Korean people by ensuring them genuine independence in all domains related to them.

Before the accomplishment of our revolution, the people of Rwanda suffered a great deal from the feudal, colonial and neo-colonial exploitation in complete mental alienation.

After the triumphant revolution, though they had slender means to avail, the Rwandan people, rallied around their Chief,

Major General Habyarimana Juvenal, President of the Republic of Rwanda and President-Founder of the National Revolutionary Movement for Development, were determined to ensure the development of the country in reliance on the labour of their own sons and daughters and on the aid of friendly countries which was the useful complement but not the very motive of our economic and social development. To attain this objective, the Government of the Second Republic helps and encourages the development of the national cooperatives and has institutionalized the community labour for the work of public interest and made it obligatory throughout the country.

The foreign policy of our country takes as its basic principles the peaceful coexistence between nations and the cooperation based on the respect for the sovereignty of each nation. Our country supports the open-door, good-neighbour, non-alignment and positive neutral policies. It supports without reserve the peoples fighting to recover their liberty and their countries, especially the peoples of Zimbabwe, Namibia, South Africa and Palestine.

The relations of friendship between the Republic of Rwanda and the Democratic People's Republic of Korea are excellent. Rwanda highly appreciates the aid it receives from this friendly country. Our people feel really sorry for the partition of the friendly Korean people into two parts. So, we ask all the countries represented here and all the non-aligned countries to support without letup the efforts of the friendly Korean people for the reunification of their country.

We appeal to the imperialists for the cessation of their intervention in the internal affairs of the friendly Korean people.

With a view to strengthening solidarity with the friendly Korean people in their efforts for the reunification of their country and unity, Rwanda joined the co-sponsors of the resolution of 43 countries for the reunification of the friendly Korean people, which was adopted on October 29, 1975, at the First Committee of the 30th session of the United Nations General

Assembly.

And, this year, the Rwandan Government set up an official committee of support for the reunification of the friendly Korean people.

The most urgent problem arising at present in the materialization of the Juche idea in the Korean revolution is the independent, peaceful reunification of the Korean people.

President Kim Il Sung taught:

“Our people have been fighting for a long time to rid themselves of the yoke of imperialism but our national sovereignty is still being trampled underfoot by foreign aggressors in one half of our territory. Nothing is more urgent for our people today than driving out foreign aggressors and establishing national sovereignty throughout our country.”

The Rwandan people and government assure the respected and beloved leader President Kim Il Sung who is striving for the unity of the Korean nation, and the friendly Korean people of full and unlimited support. For a nation, the first condition for the complete realization of the Juche idea is to achieve full national independence.

We wish the friendly Korean people will realize this aspiration.

Long live the respected and beloved leader President Kim Il Sung!

Long live the friendly Korean people!

Long live solidarity between the peace- and freedom-loving peoples!

PAUL VERGES

**General Secretary of the Reunion
Communist Party**



The delegation of Reunion should like, first of all, to express its thanks to the Malagasy friends of the Preparatory Committee of the seminar for the warm welcome they have given us and for their quality of organization.

In his opening speech at our assembly, President Didier Ratsiraka stressed on the character of our meeting in Antananarivo. This seminar is in progress under the direction of the Democratic Republic of Madagascar where the masses of the people, upholding the call of President Didier Ratsiraka, the faithful son of the Malagasy people, took the socialist path of economic, social and cultural development about one year ago, and have changed the balance of forces in this zone of the Indian Ocean.

In response to the appeal of this far-away country, many men and women have come from four continents to discuss together on the development of the ideas and revolutionary struggles in the world. What a symbol of rapid development this is!

Much has been spoken at this tribune about the value of the Juche idea and about the impressive summing up of the suc-

cesses in the Democratic People's Republic of Korea. So I, on behalf of our delegation from an island very near to Madagascar, would like to confine myself to honouring the speeches of President Ratsiraka and Comrade Li Chang Son, member of the Central Committee of the Workers' Party of Korea and Minister of Culture and Arts of the Government of the Democratic People's Republic of Korea.

Dear friends, dear comrades,

The peoples of the islands of this region of the world have ushered in an era of genuine liberation and are also fighting hard against the menace that weighs down over them and all the countries bordering on the Indian Ocean on account of rapid imperialist militarization in this ocean.

It must be recalled that the Indian Ocean has for centuries been the sea route connecting the commercial and colonialist West with the countries of Southeast Asia and the Far East.

During the last century, different imperialists occupied and exploited countries contiguous to the Indian Ocean in Africa and in Asia, as well as the islands washed by it, in order to secure the sources of raw materials necessary for the expansion of their industries, control markets needed for their commerce and install bases indispensable to their military intervention and to their communications. Hundreds of millions of people toiled for the enrichment of the imperialist West for several decades.

Almost all countries bordering on the ocean and its islands gained political sovereignty during the past 25 years. The Indian Ocean has been the theatre of dislocation and collapse for the two biggest colonial empires formed in the 19th century and for the oldest colonial empire—Portugal.

Under the new conditions today, the imperialists seek, by an adapted strategy, to secure the same control of the resources and peoples of the countries adjacent to the Indian Ocean and the islands in it.

Today, the new context is the crisis in the capitalist world: a sweeping and uncontrollable inflation, the frantic quest of new

sources of energy and of raw materials, the attempt to maintain the control of the existing sources.

Due to trade relations, all the countries of the capitalist world, large or small, are affected by this crisis.

All are aware of a social crisis and the political consequences of a grave economic evolution, in contrast to the development and stability of the economies of socialist character.

The growth of popular struggle in the capitalist countries, the success of national-liberation movements and the growing influence of the socialist countries are the main characteristics of our epoch, which is shown in the struggle for making this ocean a zone of peace in the international circumstances where the questions of military bases on the Indian Ocean have arisen.

The imperialists' strategy in the Indian Ocean reflects the profound changes during the past 25 years and takes into account the perspectives of a quarter of a century to come.

As long as the imperialists remain the empires of direct colonization, their lust after the sources of raw materials—on the ground and under the seas—, their quest for privileged markets and their desire to control the communications on this ocean will become greater than ever.

The closure of the Suez Canal for seven years has modified the commercial circuits and moved the petrol route for the West, which is as important as the northern petrol route to Japan, to the west of the Indian Ocean. Suffice it to say that in the past period, every year, more than 600 million tons of petrol, or more than 75% of the exports of petrol in the Arab countries, were transported across the Indian Ocean—400 millions by the canal of Mozambique and the route of the Cape of Good Hope and over 200 millions by the route of India and through straits.

The reopening of the Suez Canal restored the former circuits and brought back the problems which had come to the fore in the past, but it failed to modify this important change.

In this context and in these perspectives, the Indian Ocean has come to acquire a greater international importance in the

past quarter of a century.

The warm seas of this vast ocean wash East and South Africa and connect it with South Asia and Southeast Asia. To the south, they open up communications for the countries of the Middle East and of the Arab-Persian Gulf, as well as the sea routes to Africa, Asia and the Far East for the European and Mediterranean countries.

South Africa and Australia become the points of support for commercial, financial and military circuits centring around this ocean and leading to the Atlantic and the Pacific.

For the evident historical, economic and political reasons, the imperialist powers try to defend the heritage of their former empires, though the deep changes brought about by the past world war have altered their respective role.

US imperialism is now playing the leading role.

It either occupied or tries to occupy the lands ceded by the French and British colonialists. South Africa is more and more pronounced as the pillar of imperialist schemes in the southwest of the Indian Ocean. Today everything is going on under the direction of US imperialism.

I wish to cite the very clear viewpoint of a professor in international relations at the US Annapolis Naval Academy, which was published in *Military Review*.

"The western part of the Indian Ocean," he wrote, "contains the greater part of mineral, agricultural and forestry resources not yet exploited, and some of them are found in the most fertile regions of Africa.... Approximately 60% of the world's petrol resources is concentrated in the region along the north-western frontiers.

"The northern part offers the possibility of manpower of India and, to the east and southeast, there are the enormous wealth of East India and the continent of rapidly-expanding Australia."

This American specialist wrote that "whoever controls the Indian Ocean can control the new heart of the world and acquire preponderance in the formation of the global politics."

Another expert, Admiral Zumwalt, former Chief of Staff of the US navy, affirmed:

"The events, such as the Israeli-Arab war, the embargo on petrol and the rise of the oil prices, expressly show that our interests in the Indian Ocean are directly tied up with our interests in Europe and in Asia and, furthermore, with our fundamental interests in the maintenance of a global equilibrium of forces in presence. The Indian Ocean is the region of the world where we will witness in the next decade the most important modifications in this global equilibrium. Therefore, we must be capable of acting upon the events in this region and deploying our military forces there. In my opinion, this possibility is the chief reason for our anticipation of installing us in Diego Garcia."

US imperialism has made the nuclear naval-air base in Diego Garcia the central pillar of its strategy in the Indian Ocean.

This strategy aims at controlling directly or indirectly the passages to the straits linking the Indian Ocean with the Arab-Persian Gulf, the Mediterranean, the Pacific and the Atlantic by the route of Cape of Good Hope. And in the Indian Ocean, it aims at occupying the islands and installing bases there directly or with the help of their British, French or Australian allies. It is from this angle that we must appraise the manoeuvres in Mayotte of Comoro Islands and the machinations to detach Rodriguez Island from the Mauritius State.

Thus, under our eyes, we see the construction of this veritable chain of bases extending from the coasts of Africa to those of Australia and menacing all the peoples of the Indian Ocean.

The peoples of the islands in the southwest of the Indian Ocean (Madagascar, Comoro, Seychelles, Mauritius, Reunion) are directly menaced by this scheme, and all the coastal countries are also threatened.

Therefore, the problem of these islands assumes particular urgency, importance and gravity in the general context of the imperialist militarization of the Indian Ocean.

Of course, in face of this, the people's anti-imperialist movement is growing rapidly in these islands, but it is evident that the effective opposition to the imperialist scheme necessitates the strengthening of militant solidarity between the revolutionary forces of these islands and those of the coastal countries and the whole world.

This is a problem directly linked with necessary support to the struggle of the peoples of Namibia, Zimbabwe and Azania against South-African imperialism, the direct enemy of the peoples of Africa and the principal supporter of US imperialism in our region.

Dear friends, dear comrades,

As referred to by many previous speakers, the growing popular struggle in the islands in the southwest of the Indian Ocean where there exist extremely different historical, economic, social, cultural and political conditions, shows us the following very clear facts:

1. In this period of rising struggle, the paths of revolution are very diverse and extremely rich. This demands that each country elaborate its own strategy and tactics, in conformity with its concrete reality. It is the popular masses of each country that should create the history of their country. No one can do it in their place. And this is nothing to do with the size of their countries.

2. The independent elaboration of a strategy of liberation by each party or each liberation front demands the strengthened solidarity with other fighting people in our time. This is the inseparable aspects of the revolutionary struggle in our epoch. Who of us should not express solidarity with the struggle of the Palestinians and the progressive Lebanese? Everyone of us has a sector of the vast world-wide anti-imperialist front. This dictates duty to us for our people and other peoples.

When a people is provided with a revolutionary Marxist-Leninist Party and this Party strives to unite and mobilize the popular masses in order that they may take part constantly in all the domains of political, economic, social and cultural life,

they can prevail over oppression, surmount any difficulties and, after liberation, achieve great successes in the development of their country. The resources of the popular masses are inexhaustible.

The considerable balance sheet of the struggles and successes won by the Korean people in all domains under the leadership of the Workers' Party of Korea and their leader President Kim Il Sung along the line of the Juche idea, is for all of us a matter for inexhaustible reflection.

Dear friends, dear comrades,

This assembly of reflection, study and exchanges is very precious to us. For this we must extend our sincere thanks to the Korean and Malagasy comrades.

JOSHUA MUGYENYI

**Lecturer of Makerere University of
Uganda**



The Juche Idea and National Reliance Economy: Lessons to the Third World

This sort of paper is intended to outline the major tenets of the Juche idea with particular reference to national reliance economy and draw relevant lessons that may benefit Third World countries that have been, or should be, groping for idea systems and empirical experience that are necessary for them to map out and implement development; a development process that is geared and beneficial to the whole society.

Juche idea has its theoretical underpinnings in Marxism-Leninism. The type of society envisaged is ultimately a communist one in which the means of production and national resources are firmly in the hands of the people. This basic objective has immediate relevance in the kind of institutions, value and norms that have to be nurtured in order to embrace and implement the ultimate goals set forth. However, Marxism-Leninism needs to be applied to objective conditions prevailing in any

given situation.

The Juche idea avoids a mechanistic and dogmatic approach towards Marxism-Leninism; it seeks to apply the latter creatively in a distinctively Korean specific conditions.

Korea has had peculiar problems which needed an original application of a socialist ideology. She had been, for some time, under a feudal system (with all its implication of the social fabric); then was colonized for thirty six years and her economy and policy were, as a result, underdeveloped; she was easily exposed to international manipulation, as all dependent economies and peoples are. For some time, Korea experienced what has been termed "flunkeyism"—a tendency to rely on foreign ideas, institutions, help and products.

The major consequence of this trend was to copy blindly from others outside Korea, without realising that the country had her own resources and ideas that could be harnessed effectively for that society's development. In a wider perspective, this phenomenon rampant in most Third World countries, has been variously described as dependence complex or demonstration effect.

Flunkeyism pervaded the spheres of art, education, culture, music, ideas and other social organizations. Korea, too, experienced a gap between its elite and masses (in terms of ideas, aspirations, resources and cooperation). It was therefore difficult to release the energy of the masses into the process of national development. It should be realised that Korea was a relatively small country which could easily fall prey to stronger and more adventuresome nations which wanted to impose their will upon her. One cannot help observing that the Korean conditions approximate those that obtain in all Third World countries. We shall dwell on this comparative aspect when we later discuss the relevance of the Juche idea to the Third World.

It can be argued therefore that the Juche idea is a response to peculiar Korean problems. The philosophy crystallised into an identifiable form during the long, bitter revolutionary struggle the Korean people underwent, and its main architect,

President Kim Il Sung, appeared on the Korean political scene because he was able to articulate the social strains and stresses of his oppressed people and prescribe a ray of hope.

Major Elements of the Juche Idea

Basically, the Juche idea is intimately related to the Korean revolution; it emphasizes reliance on the masses and their attitudes; it puts the idea's premium on the people as the main factor and moving source in the revolution, and a source of solutions for Korean problems.

Thus, the idea goes on, mass mobilization leads to a high level of mass participation which in turn leads to a higher level of political efficacy. In so doing, the gap between the masses and the political leaders is bridged.

The three pillars of the Juche idea are:

1) Political independence: evolvment of a political process that addresses itself to national problems and is free from outside manipulation. This guiding principle also assumes equality among people and nations. There is considerable overlap between the Juche idea and the concept of non-alignment.

2) Economic independence: the argument here is that Korean economic problems have to be tackled essentially by the Korean people themselves. In any case, without economic independence, political independence is impossible to sustain.

3) Self-defence (national defence): in order to preserve one's independence, in its widest sense, one should be in a position to defend one's country from external aggression. This is particularly important, as in the case of Korea, where the revolution has to be protected from those that may wish to disrupt it.

The Juche idea has other objectives. They include: stepping up the revolution and construction; unification of Korea as one country: freeing people from tough labour (through the process

of modernization in heavy and light industries and agriculture).

National Reliance Economy

One of the most important dimensions of the Juche idea is the emphasis of self-reliance in the economic sphere. Economic independence is indeed the material foundation for political independence. The Korean society has thus put a premium on national reliance economy by relying on their own national resources, technology and manpower, effectively harnessing the potential of the people. To make the economy structurally self-dependent, certain measures have been taken.

A compulsory universal eleven-year education combining general and polytechnic education has been instituted. This system prepares technicians to sustain technical revolution. The inflow of foreign technical experts, rampant in most Third World countries, is reduced very considerably. Diversification of the economy has been pursued vigorously to ensure a strong, broad-based economic infrastructure.

Political Socialisation

What we have so far dealt with are the aspirations of the Korean people. We now need to turn to the process by which a new society has evolved and how new norms, ideas and culture have been imparted to the society by way of establishing a cultural and technical revolution.

In Korea, political socialisation takes on a manifest orientation. The most important single organ of political socialisation is the Workers' Party of Korea which acts as the vanguard. Under the guidance of the Party, other organs such as people's power organs, the League of Socialist Working Youth, trade

unions and the Women's Union help in the socialisation process.

The main task has been to combat individualism and selfishness and replace them with collectivist ideas, the spirit of socialist patriotism, proletarian internationalism and love for labour.

Many methods have been attempted to achieve these ends. They include raising the standard and quality of education and knowledge at all levels; persuasion by Party cadres; emphasis on literature, art and gymnastics—a Platonic setting. Another method of socialisation is involving the revolutionisation of peasants. This raises political efficacy and makes implementation of policy easier.

Through this vigorous process of political socialisation, Koreans have been equipped to initiate and sustain a cultural and technological revolution.

Some Exemplary Achievements

Some of the many achievements that have materialised in Korea and have relevance in the Third World can now be reviewed.

First, the agrarian reform. Koreans managed, in a relatively short time, to distribute land to all the peasants. This release of a vital means of production has significantly raised the productive capacity of the country.

The technological advances under the Juche idea are also worth mentioning. Under the guidance of the Party Korea has managed to raise her level of productivity beyond recognition. Koreans now build their own lorries, tractors and machine tools. They have been able to industrialise the country and complete electrification. The way Koreans have managed to do all this in a short period of time is of great interest to the Third World.

Another achievement is the cooperative movement. This was a realisation that the individual small peasant economy,

characteristic of most Third World countries, was not conducive to rapid economic development. So the Juche idea advocated collectivisation and completed it in the long past. The technical revolution was pushed vigorously in the countryside following collectivisation.

Social services have also improved greatly. Education is completely free at all stages; housing is very cheap—less than one per cent of one's income. Basic foods are subsidized by the state. Rice, for example, is bought by the state from the farmers at 60 *chon* per kilo and then sold (by the state) to the office and factory workers at 8 *chon*.

These measures have brought about social equality, a self-reliant nation in political, economic and technical terms.

Relevance of the Juche Idea to the Third World

It has been argued here that the Juche idea is basically tailored to Korean problems and aspirations. How then can the rest of the Third World benefit from the unique experience?

My view is that there are many lessons to learn in terms of idea systems (ideology) and organisational capacity.

In the first place, Korean past history is similar to that of most Third World countries: a history of feudalism, colonialism, deculturalisation, and then independence in which period these countries have to map out their paths of development.

This common background may suggest that some of the solutions that the Korean people have evolved over a period of time may work as a creative model providing guidance to other developing countries.

Secondly, the Korean emphasis on building an independent national economy to establish a viable political system strikes at the roots of the problems facing the Third World countries: dependence complexes, neo-colonialist manipulation and incapacity to utilize fully the national resources.

Korea during her struggle for independence did not rely on external aid. Third World countries which are fighting for their freedom should realise they are in an even better position to rely upon themselves. Liberation movements in particular should benefit from the Korean experience.

Agrarian reform in the Third World is badly needed if rapid economic development is to take place. The land is either owned in very small plots which are not economically viable, or it is in the hands of very few landlords. The Korean experience of land redistribution and the cooperative movement may be worthwhile studying.

The role of intellectuals in the Third World has not been settled. Intellectuals do not apply themselves creatively to their national problems, and an organic, mutually beneficial relationship between them and the political leaders has not developed. Koreans managed to orient and utilize their intellectuals during and after the revolution. Other Third World countries need to address themselves to this problem.

Third World countries have not adequately crystallised ideologies and methods of socialising the citizens into a new way of living which is needed. Korean methods of socialisation from school system upwards would provide heuristic insights to other less developed countries.

In conclusion, the Juche idea has ideological, organisational and practical lessons that other Third World countries can benefit from. How do independent Third World countries safeguard their independence? How do they map out appropriate strategies of development and erect institutions that are going to preside over the implementation of these goals? The hindsight from the Korean experience may furnish some of the answers.

Long live the great Juche idea and President Kim Il Sung!
Long live the people and revolution of Madagascar!

Long live the solidarity of the Third World against US imperialism, colonialism, racialism!

Long live independence, freedom and world peace!

BTORN RUUD

**Lecturer of the "Group for Study of
Juche Idea of Comrade Kim Il Sung"
in Arendal, Norway**



Juche Is the Banner of Independence

On behalf of the "Group for Study of Juche Idea of Comrade Kim Il Sung" in Arendal, Norway, and in my own name, I express thanks to the preparatory committee for its invitation to participate in this seminar and also to His Excellency the President of the Republic, the government and the people of Madagascar, for having the opportunity to hold a seminar on the Juche idea.

I also wish to express my great pleasure of having the opportunity to give my impressions here at this seminar of my studies of the Juche idea of Comrade Kim Il Sung, the great leader of the Korean revolution.

Today at this seminar, I wish to express my points of view on the essence of the Juche idea.

Comrade Kim Il Sung, the great leader of the Korean people, creatively developed Marxism-Leninism to suit the demands of the Korean revolution and the present age and thus founded

the great Juche ideology, a new original revolutionary idea, which gives the most brilliant answers to the problems of pressing urgency raised in each stage of the revolution and construction.

The Juche ideology forms the quintessence of the revolutionary idea of Comrade Kim Il Sung and provides the theoretical, practical and methodological foundation of all human activities.

The Juche ideology is a philosophical idea which attaches the primary importance to the revolution of one's own country; it indicates the new, most correct viewpoints, attitude, position and methods which must be consistently adhered to by the working class in the struggle to carry out its historical mission in the present time.

As a brilliant idea which has developed in depth the world outlook of the working class into the highest form of revolutionary world outlook, the Juche idea provides the most scientific methodology in cognizing nature and society and transforming them in a revolutionary way.

The Juche ideology created by Comrade Kim Il Sung, the great leader of the Korean people, fully conforms to the fundamental principle of Marxism-Leninism and correctly reflects the new stage of the international communist movement and its natural demand.

The creation of the Juche ideology is a historical event of signal importance in the development of human thought, the revolutionary world outlook of the working class and the revolutionary movement of the working masses.

What then is the revolutionary essence of the Juche idea?

With regard to the revolutionary essence of the Juche idea Comrade Kim Il Sung said:

"In a nutshell, the idea of Juche means that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work of construction. In other words, one is responsible for one's own destiny and one has also the capacity for hewing out one's own destiny."

The great Juche idea is the great revolutionary idea deriving from the scientific position according to which the master of the revolution in each country is the people of that country themselves, and that the decisive factor of the revolution is also to be found in their own efforts.

As Comrade Kim Il Sung said, the masters of the revolution and construction are the masses of the people who defend their independence and secure an independent and creative life for themselves. In other words, they are a process of struggle in which the masses of the people hew out their destiny.

The masses of the people are not only the masters of the revolution and construction but also have the power of pushing them forward.

They are resourceful beings who have the actual strength and wisdom to transform nature and society in accordance with their own will and demands.

All this shows that the masters of the revolution are the masses of the people and they are also the motive force of the revolution and construction.

Therefore, the success of the revolution and construction depends on the way of their struggle and stand. The awareness of being the masters of the revolution, a high sense of responsibility for the revolution, and a revolutionary stand of carrying out the revolution by one's own efforts—these are the source of strength for the revolutionary struggle.

When the masses of the people come out in the revolutionary struggle with a high degree of consciousness of responsibility for the revolution, they can display their revolutionary enthusiasm and creative initiative to the fullest in any complex and difficulties and ordeals in the way of advance and achieve a brilliant victory in the revolution and construction.

Then, what is the basis of the Juche idea?

Comrade Kim Il Sung said as follows:

“The basis of the Juche idea is that man is the master of all things and the decisive factor in everything.”

I think it is the starting point and the cornerstone of the

Juche idea that man is the master of all things and the decisive factor in everything.

This idea provides a profound scientific exposition of the intrinsic nature of man and the correlation between the actual world and man.

In other words, the idea that man is the master of all things and he decides everything means that man dominates and can dominate the actual world. This is because man has the ideological consciousness governing his activity. As he has social consciousness man changes and remakes nature and society according to his will and demands, clearly looking forward to the results of all his activities.

Herein lies the reason why man becomes a powerful being capable of transforming nature and society with purposefulness according to his will and desire, and the arbiter of his own destiny.

Another reason why man is the master of all things and the decisive factor in everything lies in the fact that man as a social being breathes the breath of independence.

Man lives in the social relation based on the definite relations of production formed through centuries.

The productive activity of man always assumes a social character and in reality there can be no man divorced from society and the collectivity.

Thus unlike the animal, he leads a social life, remaking nature and society according to his own demands.

Precisely this I think is the essential characteristics of man.

Therefore, man positively remakes nature and society to defend independence.

As a result, the problem of placing man at the center of organizing and transforming nature and society has been solved for the first time and doors wide open for the masses of the people to break all the shackles of nature and society and enjoy an independent and creative life.

From the essence of the Juche idea, the master of the revolution in every country is the party and the working masses,

their strength is the decisive factor for the victory of the revolution.

The Korean people have transformed their country within a few years into a powerful socialist industrial country under the revolutionary banner of the Juche idea advanced by Comrade Kim Il Sung, the great leader of revolution.

The great Juche idea has been brilliantly applied in the revolution and construction of Korea and the reality of Korea shows the overall triumph of the Juche idea.

Thanks to the realization of the Juche idea, Korea is today being called "home of Juche".

The experience of Korea is a model of socialism and it inspires the people of the whole world in their action for construction of a new society.

We, the "Group for Study of Juche Idea" in Arendal, Norway, will continue to study the great Juche idea more profoundly and acquire its revolutionary thought and will try to embody it correctly in Norway.

Dear friends and comrades,

I, on behalf of the "Group for Study of Juche Idea", congratulate the brilliant successes in the construction of a new society here in Madagascar, and wish that the people in this country will achieve great successes in the construction of socialism under the leadership of His Excellency Ratsiraka, President of the Democratic Republic of Madagascar.

We sincerely wish the Korean people to achieve the peaceful reunification of the country on the basis of the three principles and five-point program for national reunification put forth by Comrade Kim Il Sung, the great leader of the Korean people, and wish the entire Korean people to live happily together in one reunified country.

I, once again, wish to express my thanks to the government and the people of Madagascar for having made available all possible facilities for our seminar.

Long live the great Juche idea!

Long live the peaceful reunification of Korea!

Long live the inevitable African unity!
Long live the socialist construction in Madagascar!
Long live the world revolution!

**MANUEL MADRE DE DUES
TELES NETO**

**Deputy to the People's Congress
of Sao Tome and Principe and Pro-
vincial Political Commissar of the
Liberation Movement of Sao Tome
and Principe**



We should like on behalf of the Party and Government as well as of the people of Sao Tome and Principe to manifest our joy by our being present in this conference of international projection and progressist character and offer our revolutionary greetings.

We should like to show our gesture of gratitude towards the Malagasy Government for facilitating our presence here and we should also like to state that we are friends and solidary with all countries struggling for peace, liberty and well-being of the peoples and that on this aspect we dedicate a special attention to the Korean people, Party and Government.

Comrades,

The imperialists try each time to rise with more fury against the peoples with a view to enlarging their sphere of influence. However, their exploits are no more than manifestations of their awareness of the fact that their end is near.

The wind of liberty blows each time stronger and stronger on the dominated regions. People's awareness becomes each day a fact.

The imperialists try through their direct lackeys to launch their death arsenal against these regions. On the other hand, the international progressist movement gets wider and wider, that is to say, the masses organisations such as women's organisation and youth organisation which emerge and make stronger the progressist people's anti-imperialist army. We, the people of the Democratic Republic of Sao Tome and Principe, Party and Government, aware of the existence of this malignant imperialist circle, adhere to the great progressist army, following the principles of non-alignment, non-interference in internal affairs of other countries, based on mutual benefits.

Like all the people who lifted high the flag of liberation, under the leadership of the liberation movements, the people of Sao Tome and Principe suffered the imperialist effects. Our people, with a firm determination to defeat imperialism, mustered all their forces and put an end to colonialist exploitation in our country, thus giving Africa one more nation for the Third World and a new member for the non-aligned group. Presently, the stage of our struggle is of national reconstruction, fundamentally based on agricultural transformation and industrial development.

Comrades,

In southern Africa, our African brothers still fight arms in hand imperialist lackeys. Our African brothers in that region want to build their countries following their own principles in face of foreign resistance. For this reason, we raise our voice of militant solidarity in favour of the fight being waged by the peoples of Zimbabwe and Namibia, being sure that the day will come when all Africa including Cape Town will be completely free.

Imperialism is the evil of the world. Therefore, it is necessary and indeed urgent to fight every imperialist action and create solid bases on firm ideology for the construction of a new fatherland, the socialist fatherland. Thus, we have seen a socialist country lifting the flag of the Juche idea, the Democratic People's Republic of Korea.

The Party, the Korean people trusting the advantages and victories of the Juche theory, constructed a new homeland out

of nothing—they constructed a happy homeland.

During the Fatherland Liberation War the imperialist aggressors, launching all types of deadly materials against the Korean people, left the territory completely in ruins, the territory which was going to be reconstructed on the basis of the Juche idea.

The Korean people created their new country, on the basis of originality, employing the means at their disposal.

President Kim Il Sung said:

“The decisive condition for agricultural cooperativization lies not in whether agriculture is equipped with modern technology but in whether this step is a vital demand of the peasants themselves, whether the revolutionary forces are prepared to carry it out.”

In accordance with the determination, and orientation of President Kim Il Sung, the great leader of the nation, the Democratic People's Republic of Korea proceeds on the road of progress and emerges as a state in which power belongs to the people.

Scientific-technologic development, the use of natural resources by the masses' determination brought about as a consequence the emergence of the happy fatherland. Meanwhile, ideologies opposed to the progress of the peoples, forged by imperialism, try by all means to deprive the Korean people of their progress, launching direct aggressions.

Comrades, the reunification of Korea has to be a reality. The imperialist action must be completely eliminated from the Asian continent. “Two Koreas” must not exist. We, the peoples of the Third World must unconditionally back the Korean people fighting to expel the expansionist imperialism from their national territory.

We are certain that the immortal Juche idea conceived by President Kim Il Sung will increase the awareness of all oppressed peoples.

On concluding, we should like to give you Malagasy friends a strong embrace of solidarity and gratitude for the warm re-

ception accorded us here, and wish you success in your struggle, trusting the progress and well-being of the people of this country.

Fraternal greetings,

Long live Comrade President Kim Il Sung!

Long live President Didier Ratsiraka!

Long live the Juche idea!

Long live the Korean revolution!

Long live the world revolution!

Ahead with the revolution the struggle continues until the final victory.



FERNAND GAMBA

**Chief of the "Group for the Study
of the Works and Revolutionary
Activities of Comrade Kim Il Sung"
of Latin-American Students
in Poland**

First of all, I, on behalf of the Kimilsungists in Colombia, extend my special thanks to the Government and people of the Democratic Republic of Madagascar and the Coordination Commission which favoured me with an invitation to this important scientific seminar on the Juche idea.

President Kim Il Sung, the leader of Korea and the great teacher of the world revolution and the world proletariat, is leading the revolutionary activities of hundreds of millions of people.

The most distinguished service he, the great revolutionary teacher and comrade, has rendered within the bounds of the revolutionary activities of the international proletariat and the world oppressed peoples is the creation of the immortal Juche idea—the light illuminating the broad avenue of revolution and the invincible banner guaranteeing the final victory in the struggle for human, national and class emancipation and in the revolution and construction.

Because of the universal validity of its content and its invin-

cible vitality, the great Juche idea is sinking deeper into the hearts of the progressive people of the world with the lapse of time, and the light of its truth is spreading from continent to continent, from ocean to ocean. It is the guiding idea of revolution and the idea representing our times and a bright future. Applying it to life, therefore, is the most important task of the world revolutionaries and the peoples in different stages of development. The history of human progress shows us that only when the masses of the people are guided by the correct revolutionary idea, can they successfully carry out the complicated revolutionary task of transforming society and the world and discharge the historic mission devolved on them by the age and the revolution.

The path of the struggle waged for ages by men for human, national and class emancipation has been a course of guidance by the outstanding leaders of each period and the representatives of times—the directors of the human thoughts.

As President Kim Il Sung said, we are living in the era of independence in which the nations, once subjected to oppression and exploitation and excluded from history, have now become the masters of the world and decide their destiny by themselves.

The main distinctive character of this historic era is that the oppressed class as a social force defines the fundamental content of its life and the orientation of its advancement independently, standing in the centre of the historical moment.

The world had once been divided by the capitalist countries which had attained technology and civilization first and subjected the world to them. Though the exploited and oppressed classes accounted for the absolute majority of the population they lived outside history up to the age of imperialism since the society had been divided by the antagonistic classes.

Today the oppressed nations and the exploited classes are fighting for justice and progress and acting as the masters of the world. This is our era when the people are hewing out their destiny by their own strength.

Socialism has gained strength on a world-wide scale since

the Second World War. Hundreds of millions of people of Asia, Africa and Latin America who had been subjected to oppression for centuries have achieved national independence through the fierce and titanic anti-imperialist, anti-colonialist struggle and begun to create a new independent life.

The Third World, united in the struggle to free itself from political and economic dependence on imperialism, has become a great driving force to advance history far ahead.

The progressive nations of the world demand sovereignty and independence and denounce the violation of their national dignity.

We are now living in a historic age when the masses of the people have become the masters of the world and create history. This demands a new viewpoint and new solution in the revolutionary theory which provides the popular masses with the basic foundation for the detection of proper strategy and tactics.

As the most scientific advancement of Marxism-Leninism in our era the correct Juche idea fathered by President Kim Il Sung is the banner most appropriate to the trend and demand of our times. It gives the most correct and scientific solutions to the theoretical and practical problems of our times. Because of all this, the great Juche idea has become the invincible banner of revolution and the symbol of the revolutionary spirit of our times. It serves as a powerful revolutionary weapon gripped in the hands of the people to vanquish imperialism once for all and offers us the instrument to create a new world with.

As President Kim Il Sung taught us, the brief concept of the Juche idea is that the masses of the people are the masters of the revolution and construction and that they are the motive force of the revolution and construction. This means that one is responsible for one's own destiny and one has also the capacity for hewing out one's own destiny.

Giving scientific analysis to the position of the popular masses in the revolution and their role in the development of history, the Juche idea discovered the basic fact that man is the master of all things and decides everything. From this it follows that

the masses of the people can and must participate in the revolution and construction. And they must set a definite target to transform nature and society. All revolutionary struggles have the purpose of emancipating the masses of the people and safeguarding their independence and assume a class and national character. The revolution and construction are a creative work to transform the world and society and, accordingly, demand the active and creative participation of the masses of the people. You cannot speak of any revolutionary struggle, defying the independence of the popular masses, nor of any progress, defying their creative role.

From the scientific and philosophical point of view, the Juche idea, on the basis of the fundamental analysis of the correlations between man and the world, gives the definitive view that nature and society exist for man's sake and count for nothing without him. It also gives the key to the fact that nature and society can be transformed only by man's active role. This excellent idea provides the basic foundation for the popular masses of each country to solve their problems for themselves on their own judgment and in conformity with the specific conditions of their country.

Basing himself upon the Juche idea, President Kim Il Sung taught us a new theory on revolution and a new method of its guidance, giving various solutions to the problems raised by our times and future.

The revolutionary theory based on the Juche idea is a creative theory which has overcome the limitations of the erstwhile theory on revolution and construction. His theory concerning the strategy and tactics of the revolution and construction demands to solve problems by giving the first importance and consideration to the masses of the people in every case and relying on their role and on their sense of responsibility. The revolutionary theory based on the Juche idea is unique in content. Particularly, it clarifies that the revolution in colonial and semi-colonial countries is the anti-imperialist, anti-feudal democratic revolution. The Juche idea also saves people from com-

mitting deviations and running into difficulties in their activities.

The method of guidance is a matter of vital importance affecting victory and independence in the revolutionary struggle and construction.

When the Juche idea is embodied in life, a fundamental change will take place particularly in the thought of man and in his relations with society and nature.

With Juche being embodied in life, dogmatism and flunkeyism that have so much undermined the creative and independent capacity of man will die out, and the masses of the people will stick to their independence, act as masters of their destiny and follow the path of revolution with satisfaction.

National sovereignty and economic independence are the basic guarantee for victory and prosperity in the struggle against the imperialists' aggression and plunder, and their consolidation brings greater prosperity and development to a country and its people. Only when national sovereignty and independence are respected, is it possible to defend national dignity and build a new society. Economic independence is the material foundation for political independence. Successful economic independence alone brings stable political independence.

The great Juche idea, a lofty edifice built by President Kim Il Sung, is a theory whose judiciousness has been practically substantiated in the Korean and world revolutions.

The people of the Democratic People's Republic of Korea have achieved a historic victory under the great revolutionary banner of the Juche idea and recovered national independence from Japanese imperialism by winning a brilliant victory in the arduous anti-Japanese revolutionary struggle.

Following liberation the Korean people lost no time in creating a Party of a new type and solving the question of political power in the complex and difficult situation. They carried out the democratic and socialist revolutions and are now building socialism and communism.

The DPRK, once a backward agrarian country, has been turned into a promising socialist industrial state with a powerful

independent national economy, a fine socialist culture and a strong self-defence capability. The Korean people have appeared on the world arena with a great revolutionary pride and resolution with which they have taken their destiny into their own hands. All victories and extraordinary successes they have achieved in the struggle for independence, sovereignty and socialist construction are a fine fruit of the Juche idea and clearly prove its vitality, judiciousness and historic truth.

Therefore, this international seminar on the Juche idea cannot pass without mentioning, discussing and dealing with the present situation of Korea. Having suffered ignominious defeats at the Viet Nam and other fronts, the imperialists have put out their naked tentacles of aggression, are scheming to provoke war in Korea and kicking up a world-wide hullabaloo in an attempt to justify their aggression. The world public opinion and progressive people are well aware of these facts. Most of them are siding with Korea. The progressive people all over the world call Korea led by President Kim Il Sung the "homeland of Juche". If the "homeland of Juche" is in danger, we will side with it. Our task is also to strengthen international solidarity with Korea and lay bare the imperialists' aggression and provocation against the "homeland of Juche".

It is an undeniable fact that the Juche idea has already become the world trend of our times and the five continents regard it as the revolutionary banner of the militant and progressive men.

On October 17, 1926 the great Comrade Kim Il Sung formed the Down-with-Imperialism Union, the first true communist revolutionary organization of Korea. It was a world-historic event heralding the appearance of the Juche idea. Since it was enriched in the midst of the flames of the anti-imperialist, anti-colonialist struggle, that day is a very meaningful day not only for the Korean people but for all revolutionaries of the world. This international seminar on the Juche idea is convened in the 50th year of its birth. This is an epochal event which we should mark with due regards.

In conclusion, we once again extend our thanks to the Government of the Democratic Republic of Madagascar which has organized this seminar and express our joy of being present here and our satisfaction with the great significance of the seminar. We should appreciate this significance and honour the warm hospitality we have received. For this purpose, I think it is necessary for this seminar to sprout the bud of a standing consultative organization on the Juche idea, whose mission it is to disseminate the Juche idea and organize seminars on it in the future. The conditions created in the foregoing seminar on the great Juche idea supply an adequate reason for the creation of this consultative organization. This organization should have its seat and perform the function of dealing with and answering the scientific questions on the Juche idea, arising in the world.

It is a basic demand of the revolution and construction in our times to materialize in life the immortal Juche idea initiated by President Kim Il Sung.

Kimilsungism will be ever victorious.



A. CARIM VAZIRNA

Deputy Director of the African Affairs Department of the Foreign Ministry of Mozambique and Acting Director of Its Socialist Affairs Department

It is indeed a special opportunity for the delegation of the People's Republic of Mozambique to participate in this seminar in this beautiful capital of Madagascar, a country with whose people Mozambique has traditional relations of good neighbourliness, dating from the colonial past from which we have emerged after a long liberation fight to shape our own destiny.

May I therefore start by thanking, on behalf of the People's Republic of Mozambique, the preparatory committee for extending us an invitation to the seminar where delegations from different countries will be able to learn more from each other the meaning and importance of the Juche idea.

To the Government and people of the Democratic Republic of Madagascar under the wise leadership of President Didier Ratsiraka, I bring warm greetings and good wishes from the government and people of Mozambique, and I thank them not only for hosting this important seminar but also for the kind hospitality accorded me since my arrival in this country.

One of the outstanding characteristics of our times is

the growing trend of the developing people to run their own affairs relying more and more on their own efforts and rid themselves of all colonial paternalism with its pernicious implications.

This trend became evident after World War II. Since then a number of newly independent countries adopted a policy of self-reliance with a view to raising the masses' consciousness for their active participation in national reconstruction.

The great leader of the Korean people, Comrade Kim Il Sung created the Juche idea, whose essential objective is self-reliance in the Democratic People's Republic of Korea. This idea became a guideline that led Korea to a truly economic self-sufficiency.

The fruits resulting from the application of the Juche idea in the Democratic People's Republic of Korea are self-evident. Indeed, it is on the basis of this principle that the Democratic People's Republic of Korea has maintained and defended its independence from the imperialist enemies.

The people of Mozambique follow with deep interest the Korean development stimulated by the Juche idea as a factor that awakens people's consciousness and releases their creative initiative to transform nature for the benefit of mankind. On the other hand, the people of Mozambique, in their development strategy attach special value to what is their chief strength, namely, the mobilization and organization of the people. The people of Mozambique do not seek solutions to their problems in miraculous palliatives but they rely on their own forces, getting down to work with determination, with a clear programme and clear objectives. The people of Mozambique follow a development policy having agriculture as a basis and industry as a dynamic factor.

Thus, under the leadership of FRELIMO, the people of Mozambique produced while they fought. The people's forces fought and produced to maintain themselves as well as the civilian population in the liberated zones. And, the Mozambican soldier is not a parasite: he has to produce his own food and not wait to be fed by the people.

Likewise, in the field of national reconstruction we are establishing communal villages where there will be no more exploitation of man by man but people will work collectively for mutual benefit. In these villages the peasants learn to use their creative capacity and energy in order to consolidate the gains of the revolution and to live in dignity. The people of Mozambique have established a bank of solidarity to which every working citizen contributes the product of one day's work per month not only to help national reconstruction without depending on external aid but also to help other peoples in the world still struggling to free themselves from foreign domination. In all this we are moved by our sense of internationalist duty towards other peoples of the world.

Finally, on behalf of the People's Republic of Mozambique, I wish this seminar on Marshal Kim Il Sung's Juche idea will be crowned with success and that its result will once more enhance the merit of this idea as a progress moving factor that will ultimately lead the efforts of the hard working and revolutionary people of the Democratic People's Republic of Korea to a peaceful reunification of their fatherland so treacherously divided by the imperialist enemy.

A luta continua—The struggle continues.

INA SANSONE

General Secretary of the Italy-Korea Association of Friendship and Culture

I thank you for having given me an opportunity to participate in this important seminar which discusses the problems of great, world-wide interest.

The Juche idea signifies the idea of independence, self-sustenance and creation.

The Juche idea, created in a country sandwiched in-between big countries, proves the courage, wisdom and strength of the Korean people who restored their national dignity in their struggle for casting off the yoke of Japanese imperialism and are determined to hew out their destiny with their own efforts.

The great feat performed by President Kim Il Sung is that, reflecting such determination of the Korean people, he put forward a universal philosophical line on the basis of his experiences accumulated in the struggle against Japanese imperialism.

This line, related to Marxism-Leninism, asserts that the masses of the people themselves are the masters of the revolution and that all problems should be solved in conformity to the interests of the people and the realities of one's country. Its justness has been borne out by the great successes attained by the people of the Democratic People's Republic of Korea in the construction of socialist society.

Proceeding from the Juche idea, the DPRK takes an independent and creative stand on the problems of social development and economic construction, on the international affairs and on the problem of the country's reunification.

Under the wise leadership of President Kim Il Sung, the

Korean people have brought about an amazing growth of production, surmounting manifold economic difficulties, and now carried the DPRK to the level of the most industrialized countries through the fulfilment of economic plans.

During my visit to Korea I witnessed large industrial equipment constructed by the Korean workers and technicians and, through it, could clearly understand the self-confidence of this people who have an ability to tap and turn to account all potentialities and solve all problems creatively with the attitude of master.

The agricultural policy of the DPRK is based on the Juche idea. The Workers' Party of Korea adopted an original way of pushing forward the socialist transformation of agriculture before effecting industrialization.

The theses on socialist rural question adopted on February 25, 1964 confirmed the validity of this policy. In 1974, the DPRK reached the goal of 7 million tons of grain. Considering the interests of the Korean people and guided by the Juche idea, the DPRK has always firmly maintained an independent stand with which it decides all policies and lines independently on the principle of self-reliance.

Under the wise leadership of President Kim Il Sung, the DPRK has consistently followed a thoroughly independent policy which shows its sovereignty, and formed its relations with foreign countries on the principle of equality and mutual respect.

As President Kim Il Sung taught, a government that acts under the pressure of others or on their instructions cannot be called a genuine people's government responsible for the destiny of its people, and a country with this sort of government cannot be regarded as an independent, sovereign state either.

The DPRK's intelligent policy commands a great admiration of the world and enjoys an active support and sympathy of the world people who seek a way to shape their future by themselves. In particular, this represents a support to the Korean people in their struggle for liberating their brothers in

the south from the imperialists and reactionary forces standing in the way of the democratization of south Korean society and the reunification of the country.

The propositions for the reunification of Korea advanced by President Kim Il Sung and the contents of the North-South Joint Statement are closely associated with the Juche idea and the ideas of independence and self-sustenance. In the struggle for the reunification of Korea, too, the Juche idea is winning a great victory.

Availing myself of this opportunity, I extend to President Kim Il Sung, the great leader of the Korean people, and the people of the DPRK the most fraternal greetings and congratulations of all the Italian democrats who follow with great interest the successes achieved by the Korean people in the socialist construction and support their just struggle for the independent, peaceful reunification of Korea.

MUSSADEQ AHAD SHAH

**Chairman of the "Committee for the Study of the Works
of President Kim Il Sung" of the Lahore Pakistan-Korea
Youth Friendship Association**

It gives me immense pleasure to be present among you all on this significant and momentous occasion of International Scientific Seminar on the Juche Idea, being held in Antananarivo, the beautiful capital-city of Democratic Republic of Madagascar.

On behalf of the Executive Committee of the Pakistan Youth Committee for Third World Solidarity and on my personal behalf, allow me to express my gratitude to his Excellency Lucien-Xavier Michel-Andrianarajaka, Chairman of the Preparatory Committee of the Seminar and Minister-Councillor of the President of the Democratic Republic of Madagascar and to all of you and the organizers of this historic seminar taking place on this great soil of Africa.

Today is a very special occasion. It is a day that symbolizes several things. It is a day that expresses several thoughts. It is a day that represents several situations. It is a day that means several things to all of us. When I say this, I am confident that I am not the only one who feels the way I feel today.

We all do not come from the same land. We all not speak the same language. We all do not represent the same culture, the same past, the same present.

But, my dear friends, I say this with almost confidence that we envision the same future: a future replete with hope, a future without the darkness that lies behind us, a future free of exploitation, a future free of colonialism, neo-colonialism and all forms of imperialism. It is this future that brings us here together and it is this future that will keep us united.

History has always proved that the forces of progress

triumph over the forces of reaction. This is a law of nature. Whenever progress has been prevented momentarily, we have seen the results. Revolution is the greatest force that keeps progress alive. All over the globe, revolutions have been occurring whenever change has been substituted by efforts at maintaining the status quo. In the final analysis, history has always been on the side of the oppressed who have struggled against the oppressors. We should not wait for history to come to our aid itself. In fact, history will come to our aid only if we act, only if we fight, only if we struggle.

Let us salute the heroic people of Korea for defeating the biggest and mightiest imperialist power for the first time in history in their struggle to maintain independence. Let us salute the courageous people of Vietnam for their glorious victory and the heroic people of Angola for crushing the forces of imperialism with unprecedented valour.

Let us support the just and righteous struggle of the Arabs and the Palestinian people to liberate their motherlands from the yoke of Zionism.

In the present age, international imperialism has devised several new ways to prolong its age. One of the most decisive ways in which the highest stage of capitalism tries to exploit the countries of Asia, Africa and Latin America which form the Third World today is through economic imperialism. Our people have for ages been deprived of the life-blood of development by the vampire of economic dependency. When we are economically dependent, we necessarily become politically dependent. There can be no genuine political freedom without economic independence. Independence remains only a myth if we continue to be dependent upon the so-called developed countries in the rest of the world excluding the Third World. Therefore, it is important for our countries to pursue an independent line of thinking by which I mean independence in thought and deed.

Mr. Chairman, distinguished delegates, comrades and friends,

This brings me to the point of discussing the great immortal living thought of this contemporary era—the thought of the brilliant genius Comrade Kim Il Sung, invincible guide of revolution and indomitable leader of the Korean people and the world's revolutionary people alike, which we all know as Kimilsungism.

The most significant form of Marxism-Leninism today is Kimilsungism which represents an ideal and realistic science to satisfy the requirements of the countries of the Third World. The central theme of Kimilsungism is the idea of Juche authored by the brilliant genius President Kim Il Sung, the indefatigable outstanding leader of the world revolution who is responsible for the excellent creation of this modern philosophy. There is no greater theory than Kimilsungism among all existing philosophies of revolutionary change of the world.

Essentially, Kimilsungism is the only scientific, practical and objective philosophy which correctly grasps the nature of the present international historical scene. It expresses the common goals of all countries of the Third World to free themselves completely from the remnants of imperialism which may remain so if we do not comprehend the character of imperialism.

Kimilsungism is the most developed scientific thought which gives us all a path to follow, a road to take, destination to reach. It is the only correct socio-historical analysis of the contradictions that exist between the haves and the have-nots in this present epoch.

Kimilsungism is a very comprehensive philosophy. It is a very understandable piece of scientific knowledge. Above all, it is a practical body of thought. It is the kind of knowledge which can be applied to all countries of the three continents of Asia, Africa and Latin America. This element makes Kimilsungism both a broad as well as a particular branch of scientific thought. It is broad because it applies to all the countries of the Third World and comprehends the common problems faced by the people in our countries. At the same time, it is because it offers specific solutions to specific problems faced

by our people in the Third World.

The essence of Kimilsungism is the idea of Juche or the ideology of self-reliance. The immortal idea of Juche tells us to rely upon ourselves in every possible way we can in order to banish the forces of imperialism or neo-colonialism. Juche in ideology, independence in politics, self-support in economy and self-defense in national defense are the inseparable component parts of the Juche ideology. Now, if the countries of the Third World apply Kimilsungism in defeating imperialism, we will find progress in every walk of our lives. Our lands will not be the hunting-ground of the robber-barons of imperialism. Our people will no longer be the victims of exploitation by the foreign plunderers.

The great idea of Juche is based on a philosophical principle that man is master of all things and decides everything, sees precisely men, the masses of the people, as the decisive factor in social progress and revolutionary development. The everlasting example of Korea symbolizes the correctness of Kimilsungism.

It was Kimilsungism that was responsible for the great victories won by the courageous people of Korea under the wise leadership of the great leader President Kim Il Sung. The fraternal Korean people have fully embodied the principle of independence in politics, self-support in the economy and self-reliance in national defense, and thus built in the East a powerful, prosperous socialist state with a complete political sovereignty, solid independent national economy, strong defense capacity and brilliant national culture.

As the Democratic People's Republic of Korea has firmly established the immortal idea of Juche and worked hard in the spirit of self-reliance, it now cooperates with other countries on the principle of equality and comes to hold a dignified position in the international arena.

All this is the brilliant victory and fruition of the immortal idea of Juche—the great revolutionary thought of the present times created by President Kim Il Sung, the genius of rev-

olution.

Self-reliance can win battles which no other strategy can envisage. Let us recall the struggles of the valiant people of Korea, Vietnam and Angola. How the great people of these countries scored unprecedented triumphs over imperialist forces. But we still have more battles to fight; a protracted war to wage, a final victory to win. We have to demolish the racist regimes of Smiths in Rhodesia and Vorsters in the Republic of South Africa and the fascist regimes of Pak Jung Hi puppet clique in south Korea. The days of those racists and fascists are numbered, they cannot prevent the ignominious crash which is bound to take place.

The idea of Juche teaches us that ours is an era of independence. It is an irresistible historical trend that the world people call for independence and a large number of countries advance along the road to independence. As the wheel of history cannot be turned back, no one can block the powerful onward movement of the people. Let us encourage the struggle of the heroic Korean people to destroy the fascist regime of Pak Jung Hi and the US imperialists from south Korea once for all and actively support them to regain their national sovereignty and live freely as an independent and united nation.

Under the wise guidance of the great leader President Kim Il Sung, the Korean people will certainly carry to success the historic cause of independent, peaceful reunification of the country, enjoying the support and encouragement of the world revolutionary people.

The most appreciable feature of the stand taken by the Government and people of Democratic People's Republic of Korea on the question of Korea's reunification is that the policy and proposals extended for reunification are motivated by the great idea of Juche of President Kim Il Sung. That the Korean people should themselves solve the problem of reunification, without any foreign interference, on the principles of national self-determination.

Today the Third World reveres the achievements of the

great Korean people due to the eventual victory of the Korean revolution and the countries of Asia, Africa and Latin America look upon the leadership of Comrade Kim Il Sung as an encouraging and ever-inspiring force in their respective lands against the neo-colonialism and imperialism.

The time has arrived when the peoples of the Third World under the inspirational leadership of Comrade Kim Il Sung, with the philosophy of Juche as their motivating symbol, will eclipse all the forces of reaction, imperialism and neo-colonialism and the Third World will unite under the banner of Kimilsungism. I am convinced that if we understand and thoroughly study the brilliant works and ideas of President Kim Il Sung, integrate them with heart and mind and apply them to practical conditions and experiences in revolutionizing our respective societies, we have a very bright future ahead. In this hope, we in Pakistan respect and revere President Kim Il Sung, the great leader of the revolution, and keenly study his immortal classic ideas and teachings.

Widaehan Suryong Kim Il Sung Tongji Manse!

Long live Comrade President Kim Il Sung!

Juche Sasang Manse!

Long live the Immortal Idea of Juche!

Long live Third World Solidarity!

ALFRED EIBEL

Director of the "Alfred Eibel" Publishing House of France

On the Reunification of Korea

President Kim Il Sung said:

"The most urgent problem facing us at present in embodying the Juche idea in the Korean revolution is that of bringing about the independent, peaceful reunification of our country."

Korea, a nation of multi-millennial civilization, has been divided for more than 30 years. For over 30 years, due to the sinister Military Demarcation Line the territory has been bisected, the Korean people separated and the nation divided. For 30 odd years, the profound aspirations of the Korean people have been befooled. For more than 30 years, misery, exploitation and pillage have been reigning in the southern half of the country.

The US imperialists in military occupation of the southern half of the country are accumulating a large number of bombs including atomic bombs, persisting in their policy of aggression and war, trying reckless menace incessantly, exploiting and pillaging the south Korean people, wirepulling the Pak Jung Hi puppet regime and trampling down the resolutions of all justice- and freedom-loving people, adopted at the UNO and the summit conference of the non-aligned countries.

American imperialism, as President Kim Il Sung taught, is target No. 1 of the struggle of the south Korean people and the mortal enemy of the entire Korean people. So long as the US troops occupy south Korea, there can be neither durable peace in Korea nor the country's peaceful reunification, and the south Korean people can achieve neither freedom nor complete

emancipation.

When the Korean people were celebrating with joy their national liberation everywhere following the heroic success of the Korean People's Revolutionary Army which liberated Korea in 1945 from the 36-year-long oppression and exploitation by the Japanese imperialists, the US imperialists openly occupied the southern half of the country and suppressed the patriots and revolutionaries sanguinarily, and have resorted to military occupation, economic pillage and oppression for more than 30 years.

On June 25, 1950, the US imperialists started a frantic aggression against the Democratic People's Republic of Korea with a view to reducing to ashes this young state which had already realized in the northern half the first aspirations of people—the Agrarian Reform, Nationalization of Industries, the Labour Law, Equality of the Sexes, etc.

But Marshal Kim Il Sung, Supreme Commander of the Korean People's Army, declared:

“The history of mankind shows that a people who rises in the struggle for freedom and independence in defiance of death is always victorious.”

The entire people who were firmly rallied around their Party, the Workers' Party of Korea, and the President inflicted on the US imperialists a severe defeat for the first time in the world. This proves right President Kim Il Sung's teaching that if a nation, however small, puts faith in the strength of its people, establishes Juche in reliance on it and fights resolutely, it can defeat any imperialist force of aggression.

Since then, notably since the heroic victories of the peoples of Viet Nam, Cambodia and Laos, the US imperialists have turned south Korea into a “forward defence area”, concentrated arms and soldiers there and constantly reinforced Pak Jung Hi's fascist dictatorship. South Korea has now become a land of darkness where all liberties and democratic rights are suppressed, a human abattoir where mass terrorism and massacre are rampant.

The south Korean people are resisting and fighting against misery, terrorism and massive repression and have risen to put an end to this barbarous regime. Through their struggle they are materializing the teachings of the Juche idea that man is the master of everything and the master of his own destiny.

President Kim Il Sung has taught:

“In a nutshell, the idea of Juche means that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work of construction. In other words, one is responsible for one’s own destiny and one has also the capacity for hewing out one’s own destiny.”

The south Korean popular masses, the masters of their future and destinies, will drive out the US imperialists and overthrow the puppet regime they established. Because US imperialism today directs, controls and supervises south Korea which it has covered with its arms and troops. The economy of south Korea is entirely subordinated to foreign interests and is in peril as it is hard hit by the crisis of world capitalism; there only exist fictitious economic miracle, massive debts and increasing submission. Deserted, miserable agriculture is still in the ferocious fetter of the landlords, the pillars of dictatorship; the ruined peasants are forced to quit their land and go to town to beg starvation wages. South Korea, once granary, is now soliciting for American “aid” to import grain. There is no end to poverty, backwardness and exploitation of the people. But whoever rises against corruption, tyranny and misery is pursued, imprisoned, tortured and condemned to death. Poet Kim Ji Ha is now facing death at this moment in Seoul for having demonstrated and written his hatred for the dictatorship, his sympathy with the people and his ardent desire to live under liberty and democracy. The clique of Pak Jung Hi and all his ilks sold south Korea to foreign interests and are requesting the continued presence of the foreign troops in south Korea. They, the traitors to the nation and people, will be kicked out, because no one is ever allowed to monopolize indefinitely the wealth of his country

and sell it at will to the foreign countries. In opposition to them, the democrats, patriots and revolutionaries are realizing the essence of the Juche idea. Calling for independence and sovereignty, they demand the immediate withdrawal of the US troops and the end of dictatorship. Because, as President Kim Il Sung has taught, the south Korean revolution is a national-liberation revolution against imperialism and at the same time a democratic revolution against the feudal and reactionary forces.

However, a powerful socialist state of proletarian dictatorship is being built in the northern half of the DPRK, the bastion of the Korean revolution, where "Juche in ideology, independence in politics, self-support in economy and self-defence in national defence" are established. Under the guidance of the Workers' Party of Korea and its great leader President Kim Il Sung, the people are making great strides along the bright path of the building of socialism and communism while firmly establishing Juche in all domains. Building a powerful, diversified and self-supporting industry, a modern and mechanized agriculture and a brilliant socialist culture, the DPRK is showing the whole world the might of socialism, the Juche idea and independence.

Self-reliance, as President Kim Il Sung has taught, is a noble revolutionary spirit of Communists.

Other participants in this seminar, I am sure, will refer to the magnificence of the DPRK in the light of President Kim Il Sung's Juche idea.

But the principal aspect of the Juche idea in the subject that draws our attention now, is a resolute and firm struggle of the DPRK against imperialism led by US imperialism. Because just as the ferocious nature of wolf cannot change, so the nature of imperialism cannot change; aggression and pillage are the nature of imperialism.

Since the founding of the DPRK the Workers' Party of Korea and the Korean people have bent themselves to defeating and crushing imperialism, the No. 1 enemy of the entire people. It is because, as long as imperialism remains, there will be the

oppression of imperialism, and as long as there is oppression of imperialism, there will be the struggle of the people against it and the revolution will break out. Only through their own struggle and revolution can the people free themselves from the imperialist yoke of exploitation and oppression; for the accomplishment of revolution they should firmly defend Marxism-Leninism and fight against revisionism. Maintaining the attitude of master towards the revolution, the Workers' Party of Korea is opposing modern revisionism which, spreading warphobia and bourgeois pacifism, makes compromise with the imperialists and capitulates before their war blackmail policy.

President Kim Il Sung has taught:

"To reunify the divided homeland is the greatest and most pressing national task for the entire Korean people at present. Its solution brooks not a moment's delay."

Here I am not going to mention all the propositions and measures which have been tirelessly put forward by the DPRK for the realization of the country's reunification, the most ardent aspiration of the entire Korean people. The north-south joint statement in 1972 brightened the hope of the entire Korean people. In accordance with the correct orientation of the great leader President Kim Il Sung in this domain, the three principles—independence, peace, great national unity—formed the basis of this historic statement. Materializing the Juche idea of independence and self-sustenance, the statement solemnly affirmed the Korean people's legitimate rights to achieving the reunification without foreign interference after the immediate withdrawal of the US troops, to settling problems peacefully through dialogue without recourse to arms and, for this, to realizing the great national unity comprising the political parties and social organizations of both sides. However, dictator Pak Jung Hi, scared by the people's resolution to reunify the country independently and submitting entirely to the US imperialists' decisions, broke up the dialogue by all means, hatched insensate manoeuvres to create "two Koreas" and reinforced his repressive regime. In disregard of the just 5-point propositions advanced by

President Kim Il Sung for the relaxation of tension between both parties and the opening of dialogue, the Pak regime only resorted to menace and provocations on the pretext of the so-called "aggression from the north". Of late, the Americans and the dictator under instruction from them perpetrated on August 18 a grave provocation in the joint security area at Panmunjom by nastily attacking the guards of the northern part. Hurriedly the US imperialists introduced troops and new weapons including nuclear missiles into the south of this country in violation of the armistice agreement and menaced the north with war. But the Korean people, closely united around the Workers' Party of Korea and its eminent leader President Kim Il Sung, answer that they will completely annihilate any surprise aggressor. Because, as their leader said, although the Korean people do not want war, they never fear it.

President Kim Il Sung said:

"With the active support and encouragement of the world's progressive people, all the people in north and south Korea in firm unity will crush the obstructive manoeuvres of the US imperialists and their henchmen and win the cause of national reunification without fail."

The heroic struggle of the Korean people in their fight against the Japanese occupationists, in the Fatherland Liberation War and in the struggle against US imperialism, constitutes a telling example to all peoples combating for independence and sovereignty. The Korean people, firmly establishing Juche and resolutely attacking imperialism, are enjoying a powerful support of the peoples of the Third World and the revolutionary forces of the whole world in their just struggle for reunification. At the summit conference of the non-aligned countries held in Colombo, the participants unanimously denounced the imperialists' menace, demanded the withdrawal of the US imperialists' weapons and troops and supported the just statement of 1972.

The people must fight, as President Kim Il Sung said. Imperialism seems to be strong in appearance, but it is, in reality,

a castle on the sand and its ruin is inevitable. Powerful national-liberation movement is growing in strength incessantly in the struggle against imperialism, colonialism and hegemonism.

The great leader of the Korean revolution taught as follows:

“Once many anti-imperialist nations, even if they are small, unite closely and pool their strength, they will be able to defeat a big enemy.... The Yankees look strong, but if many peoples join in dismembering them this way, they will be destroyed completely.”

Today when the peoples of Palestine, the Saharan Arab Democratic Republic, the Democratic Republic of Timor, Namibia, Zimbabwe, Azania are struggling with arms in hands to win independence and sovereignty, counting on their own forces, the glorious Juche idea defined by the respected President Kim Il Sung displays its might and universal significance and illuminates the road of the world revolution.

Long live the Juche idea!

Long live President Kim Il Sung!

KOUNOUTCHO SOSSAH

Social Scientist, Togo

Actuality and Vitality of the Juche Idea

The fact that we are gathered here to discuss the Juche idea is an eloquent proof that the Juche idea has not only actuality but also vitality for us African nations in particular.

In effect, the problems posed before the African countries are quite new and the scope covered by them is such that it makes one dizzy to think of it. In effect, the protracted, capitalist and imperialist exploitation destroyed the socio-economic structure of the pre-colonial Africa and has imposed an economic "order" which is anti-national and anti-social.

The Democratic People's Republic of Korea with her 5,000-odd-year-long civilization has a history almost similar to that of African countries.

It goes without saying that Korea today is different from that under Japanese colonial rule.

Her cultural, social, economic and technical progress is so great that one can hardly believe that she underwent colonial rule and war in the 20th century. The war levelled the country to the ground. All was devastated. Everything had to begin from scratch. This is no exaggeration at all. The upswing of culture and the economy in the DPRK is really astonishing because they have made a Titanic stride in less than a quarter of a century. In effect, certain countries of the third world that attained political independence more than a hundred years ago are undergoing stagnation or grave socio-economic regression.

To what do the present looks of the DPRK owe?

Attentive study of the literature of the DPRK leads us to

see that the following three factors are the basic motive force of the revolutionary transformations in the DPRK.

1. KIM IL SUNG

The education he received in his early years, his family background and the living example of his father Kim Hyong Jik, an indomitable patriot, helped young Comrade Kim Il Sung come to a very developed and deep understanding of the misery of his people. The misery came basically from colonization. The firm will to drive the Japanese out of Korea reflects an eminent revolutionary attitude that can be considered the starting point of the Korean revolution.

It is because Comrade Kim Il Sung, by dint of the patriotic education he had received at home, could help the youth to become conscious of the Korean reality through curricular and extra-curricular activities.

No doubt, Comrade Kim Il Sung was a factor indispensable for the Korean revolution, for the people knew that thanks to him the anti-colonial, anti-Japanese struggle acquired such dimension that they could regain national consciousness and aspire to political independence. The mass education based on the economically and socially just ideological presupposition marked the beginning of the Korean national revolution. Everything was not easy for Comrade Kim Il Sung. The anti-colonial struggle was of unprecedented arduousness, but his courage and his love for the people gained the upper hand of it. It is important to stress here once more that his family burning with patriotism educated him to devote his all to the revolution. Who could suppose that such a humble family as that of Comrade Kim Il Sung had kept the spark of revolution to shoulder the destiny of Korea and Asia and that sacred Marxism-Leninism would undergo a great change?

The family of Comrade Kim Il Sung had possessed the profound sense of honour, liberty, independence and fatherland to communicate it to young Comrade Kim Il Sung.

The Japanese quitted, the Americans crept in and the Korean war broke out in 1950. The gains of independence were again in total danger. The iron will and determination of Comrade Kim Il Sung in the face of Yankee imperialism were the decisive factors favoring victory in the war. In reply to the question of a journalist, "Does Your Excellency think the war in Korea will last long or end soon?" Comrade Kim Il Sung said:

"We do not think that we will win victory easily. However, the Korean people are firmly resolved to fight till they drive out all the US imperialist armed invaders from our Korea and achieve a final victory." This answer shows what an uncommon perspicacity and hope he had at the crucial moment of his life when his country was invaded, when all seemed to be hopeless.

We will run the risk of betraying the personality of Comrade Kim Il Sung if we do not mention his unbounded love for the Korean people.

It is for the people that he lives, and it is to them that he devotes his work, his revolutionary energy, his ideal, in brief, his all. To be convinced of it, it will suffice to read, even diagonally, his works.

Comrade Kim Il Sung never wrote anything without mentioning the Korean people.

2. THE KOREAN PEOPLE

There is interdependence between the great leader Comrade Kim Il Sung and the Korean people. When we say the great Korean revolution was initiated by Comrade Kim Il Sung, this by no means implies that we ignore the inestimable contribution of the Korean people. In effect, for the revolution to be carried on with success, there must be the seed, the leader of the people, the hero who has enthusiasm as well as perspicacity and love for the people. The great leader Comrade Kim Il Sung is equipped with qualities of man indispensable for the decisive historic moment. It is the conjunction of the energies and ideals of heroes and people that gives rise to revolution amidst endless fireworks.

The author of Juche had a people to match him. Because the Korean people is the most courageous people ever known. It was proved during the anti-colonial struggle for national liberation. It was also proved when Americans attacked Korea in 1950. It was a fierce war. If the people did not do their best, there would not be the DPRK today. Destruction of Pyongyang, bombing, far from demoralizing the people, stiffened their resistance and brought their political and revolutionary awakening to a high level and strengthened their resolve to rout the enemy though he did not know it.

The sacrifices offered by the Korean people in the battlefield constitute a popular holocaust which proves itself the justness of the revolutionary viewpoint of President Kim Il Sung by traditions, and a most moving and affectionate homage that can be paid by a people to their leader. The two indomitable wills and two inexhaustible loves of the great leader Comrade Kim Il Sung and his people provided the dependable guarantee for the achievements scored by the great Korean revolution.

The unbounded confidence which he, the hero of the Korean revolution, places in his people is reciprocal. The two "beings" understand each other well, appreciate each other and love each other. The world-renowned expression "the respected and beloved leader" is not a publicity formula nor a common slogan. It is a manifestation of the people's adoration to their leader (I too would like to address him with the prefix of "respected and beloved"). In effect, the people are aware of all the selfless devotion and all the exploits of their leader. They hold President Kim Il Sung in higher esteem, regarding him as the father of the contemporary revolutionary Korean nation. It is thanks to him that the DPRK has been converted into a revolutionary socialist state, and it is just thanks to him that the DPRK has emerged as a country appreciated by the countries of the third world, commanding their attention.

The leader of a people himself, Comrade Kim Il Sung has inherited the pleasure of labour from the people and transferred it to them again. In effect, when the war came to a close

in 1953, the situation was crucible. Destruction reached such dimension that the reconstructed Pyongyang today seems to be a dream. Where cities were levelled to the ground the people have built them again. Where there were only heaps of ashes the people have given a new life to things and nature. They have thus proved that the people are the creator in the people's revolution.

Once again I recall that the great leader's cause of economic and social transformation too was realized with the nationwide collective participation of the Korean people. It is this people who worked with selfless devotion and conscious zeal for common welfare in factories and cooperatives, in the fields of commerce and industry and rendered unreserved support to the agrarian reform, the main task of the anti-imperialist, anti-feudalistic democratic revolutions in Korea.

The agrarian reform, in particular, remains a pending question among the peasants in many countries of the world. But it is not so in the DPRK. It may be said that the Koreans lent a hand with the successful agrarian reform. It is a historic fact without precedent in the annals of the Korean history. The peasants who had been submitted to the yoke of landlords were given land and became its owners for the first time. The agrarian reform plunged the country into joy, promoted political awakening of the peasants and forged unity between workers and peasants.

3. THE JUCHE IDEA—SOCIOLOGICAL AND ECONOMIC REALITY

In President Kim Il Sung's childhood in Mangyongdae, his father Kim Hyong Jik and his mother Kang Ban Sok prepared the birth of the Juche idea.

In effect, the Juche idea derives its essence from the social reality of Korea. Of course, Kimilsungism is based on Marxism-Leninism. But the latter is outstripped by the objective and economic requirements of Korea. For President Kim Il Sung Marxism-Leninism is not a dogmatic, immutable doctrine, but on

the contrary, it has its own dynamics. In this sense it can be improved and corrected. However, it will not do to fall into the mire of revisionism. Integrating Marxism-Leninism, Kimilsungism opens up a new perspective for the universal understanding of this doctrine.

The merit of Kimilsungism lies in emancipating man and rehabilitating him as the centre and goal of all the revolutionary undertakings. This has immense philosophical and economic consequences. Hence the object of nature-remaking and revolution is to make man happy. Kimilsungism exceeds the main stage of Marxism-Leninism and, consequently, represents our times, the epoch in which the state power and means of production belong to the working people. Our times is different from that of Marx, the epoch of premonopoly capitalism. Our times concretizes a new phase of Marxism. It is not only the continuation of Marxism but also describes, explains and organizes socialist construction. President Kim Il Sung admirably construes our analytical position. He said:

“As you all know, Marx lived in the era before the rise of monopoly capitalism and accordingly created the great Marxist theory on the basis of his analysis of the social relations of his time, thus tolling the knell for capitalist society. But Marx did not have the opportunity to lead the socialist revolution and socialist construction in practice. Lenin created Leninism, the Marxism of the epoch of imperialism which is governed by the law of the uneven political and economic development of the capitalist powers. Mobilizing and organizing the Russian working class, he successfully led the October Socialist Revolution. This opened up a new era in human history. However, to our regret, Lenin died soon after the victory of the October Revolution before he had the chance to lead socialist construction.”

By actualizing the revolutionary role of the popular masses, President Kim Il Sung invigorates Marxism-Leninism. It is not immutable dogma. It is a scientific theory which derives its essence from the concrete society of a given epoch. By placing man at the centre of all activities and by postulating man as

the ultimate goal of the revolution and its achievements, President Kim Il Sung has enlivened Marxism-Leninism, applied it to suit our epoch and is standing as a great thinker in the forefront of the world revolution. The basic difference between Marx and President Kim Il Sung boils down to the level of theory and practice. In effect, the former described and analyzed in a scientific way the mechanism of exploitation of premonopoly capitalism, while the latter has analyzed capitalism of today, deepened Marxism, and had (this is most important) to apply his conclusions not only as theoretician but also as statesman. Through contacts with concrete reality he could appreciate the significance of his own thinking and made the following crucial discovery, overthrowing all the dogmatic conceptions of Marxism-Leninism:

Man is the centre and goal of all revolution.

By reactivating the function of conscience of man, he laid bare the famous schema: the relations between superstructure and infrastructure. State and politics are as important as the relations of production, because they are shaped by man who is the centre of all. President Kim Il Sung rehabilitates conscience. The gains of Marxism-Leninism are preserved and supplemented by other gains and enlivened to suit our epoch which is subject to unprecedented economic and political transformations. Now Marxism-Leninism is outstripped by Kimilsungism, a scientific doctrine which attaches due significance to the Promethean efforts of man and gives an original, authoritative exposition of the scope of the historic role of the popular masses, the factor of social emancipation and revolution. Juche resolves contradictions between theory and practice, and proves that man must build his society and that it is possible to get rid of misery (characteristic of the majority of underdeveloped countries) and attain opulence. It illustrates this thesis with the spectacular achievements of its country, the Democratic People's Republic of Korea.

Kimilsungism is the panacea for the third world countries when they take their specific conditions into account.

MANSO NBONPA TURAY

Chairman of Youth Council of Sierra Leone

Allow me to thank you on behalf of the Central Committee and entire organization of the All People's Congress for inviting our delegation to this Conference, and to convey heartfelt fraternal greetings to the Malagasy Government, and embrace warmly all participants to this historic meeting. Invariably this Conference reflects the lofty aspirations, and unanimous desires of progressive countries who oppose imperialism, colonialism and strive for national economic and social independence.

The Juche Idea

Let us analyze the meaning of the great idea. The profound philosophical cardinal principle is that man is the master of everything, and decides everything, in the revolution. The great truth is that man is responsible for one's own destiny and that the authority to transform one's destiny emanates from oneself. It unquestionably demands to be steadfast, and be master-minded in the revolution and struggle, to act and think creatively and independently along the revolutionary road. The embodiment of the Juche idea which is the rich and profound ideo-theoretical scientific revolution contains a vast wealth of thoughts.

The great leader President Kim Il Sung said:

"The basis of the Juche idea is that man is the master of all things and the decisive factor in everything. Remaking nature and society is also for people and it is work done by them. Man is the most precious treasure in the world and he is also the most powerful."

The Juche idea is the incontrovertible present-day Marxism-Leninism, and its vitality and scientific implementation is uni-

versally accepted by progressive revolutionary forces.

It is the scientific metamorphosis of Marxism that strengthens the socialist construction, which is the irresistible formula for the maintenance of political and economic independence.

It is the versatile scientific analysis of the theoretical and strategical problems arising from all revolutionary struggles. Its validity and invincible vitality is indomitable. It is a powerful ideo-theoretical revolutionary weapon of immense value.

Comrades, we are fortunate to live in a glorious age of revolutionary changes when several countries are freeing themselves from the colonial straitjacket, when imperialism is inevitably doomed, and when the national liberation revolution of the oppressed peoples is gaining momentous victories.

In the international arena, a fierce struggle is going on between imperialism and socialism, between revolutionary and counterrevolutionary forces.

The Korean nation under the sagacious leadership of the respected leader President Kim Il Sung has traversed a difficult path of revolutionary struggle. Leading the masses, the great leader President Kim Il Sung has transformed his country into a developed socialist power by the scientific and practical implementation of the Juche idea.

The Juche idea has invariably exposed the vulnerability and satanic ambitions of a handful of imperialist billionaires, who are bent on exploiting and plundering mankind at will, thereby undermining the economic independence of any state.

The noble aspirations of the Juche idea have quickly restored the once devastated economy of Korea, and today they are achieving remarkable successes in the socialist revolution and socialist construction under the wise leadership of President Kim Il Sung. The Korean nation are actively engaged in the further transformation of their society utilising the Juche idea as its ideological cornerstone.

The scientific and practical implementation of the Juche idea is swinging forward with an irresistible force. It is a driving force in the great revolutionary storm that is blowing across

Africa, liquidating colonialism and imperialism, and accelerating millions of oppressed people, plundered by imperialism for ages to throw away the cursed yoke of colonialism, and majestically emerging as socialist people.

The study of the Juche idea elucidates theoretically and practically every stage of advancement from anti-feudal, anti-imperialist and democratic process to socialism. It assures the liberation of the people from exploitation and oppression, emancipating them from slavery and advances the theory, strategy and tactics of revolution and socialist construction.

The great leader President Kim Il Sung said:

"To establish Juche means, in a word, to approach revolution and construction in one's own country with the attitude of a master. This means adhering to the independent stand of rejecting dependence on others and of using one's own brains, believing in one's own strength and displaying the revolutionary spirit of self-reliance, thus solving all problems for oneself on one's own responsibility. It also means maintaining the creative stand of opposing dogmatism and of applying the universal principles of Marxism-Leninism together with the experiences of other countries to suit the historical conditions and national peculiarities of one's own country. The Juche idea is in full agreement with the fundamental principles of Marxism-Leninism; it came into being as a reflection of the new stage of development of the international communist movement and its essential requirements."

Comrades, as we are meeting here, some of our brethren are struggling to tear down the yoke of colonialism, imperialism, and groaning under the nefarious yoke of the imperialists who are spreading misery and suffering among humanity.

The main targets of Juche idea are total political and economic independence for mankind.

Political Implementation of Juche Idea

President Kim Il Sung stressed:

"Independence is what keeps man alive. If he loses independence in society, he cannot be called a man; he differs little from an animal. We might say that socio-political life is more valuable to a man than physical life. He is a social being."

The Juche idea is the invaluable treasure of the twentieth century which embraces the democratic existence of man's essential characteristics.

The scientific implementation of the Juche idea is the awakening of the national consciousness of a nation to defeat all manoeuvres for foreign domination. Political and economic crises in the imperialist world are multiplying, thereby increasing the contradictions among themselves, and driving them in a mad frenzy into a blind alley.

Resorting to open violence, the imperialists are perpetrating criminal aggression against the countries that are struggling to liquidate the yoke of imperialism and colonialism from their necks.

We denounce the aggressive and provocative intrigues of the imperialists in Rhodesia, South Africa and all oppressed countries.

The imperialists camouflage the world by advocating independence and freedom for the people, but in reality they are consolidating their colonial rule more craftily, and seeking devilish ways to overthrow the new independent countries in the wicked noose of neo-colonialism. They bribe and indoctrinate top military personnel, engineer reactionary military coup, establish a fascist dictatorship, and openly use the young people to sabotage their respective governments. These political manoeuvres of the imperialists have reduced some governments in Africa and other parts of the world to mere colonial ruling machines for

imperialism. In the Juche idea, the masses, cadres, and party members are taught to work harmoniously as an indestructible team, to protect their fatherland at all costs.

Economic Implementation of Juche Idea

The notorious implementation of the imperialist policy to reduce developing countries to economic subordination is one of their dastardly tentacles of economic strangulation. There are several names classified under aids for overseas infiltration and strangulating the lofty aspiration of those nations. When the imperialists are allowed to seize the control lever of the economy of any country, they will ruthlessly rob those unfortunate countries of their rich natural resources and the industrious fruits of their labour. With clandestine economic infiltrations they interfere in the internal affairs of that country, thereby reducing their political independence only to a mere name of flag independence. Their unholy trinity of economic, ideological, and cultural infiltrations is effectively utilized to paralyse the revolutionary aspirations of the people, whilst the imperialists continue to work and fabricate nonsensical subversive activities behind the vague screen of peace.

The scientific implementation of the Juche idea in terms of economic independence, is to thoroughly re-examine and abrogate all the shackling treaties, agreements, military alliances, with the former imperialists, eliminate their economic stronghold, and motivate the masses to accelerate the revolutionary transformation of their society. The teachings of Juche idea state categorically that this is the only true avenue to consolidate the political and economic independence, and to achieve national prosperity. The illustrious teachings of Juche idea embody the implementation of agrarian reforms, agricultural cooperative movements, socialist transformation of private trade and industry, and developing the local industry of the

nation to serve the needs of the masses. The Juche idea is an encyclopedia of practical implementation of the historic needs of the nation, to be economically free.

In Sierra Leone, under the acute and respected leadership of President Dr. Siaka Stevens, the Central Committee and the All People's Congress, the government is actively engaged in self-help programmes that accelerate the development of the country utilizing the energies of youths to build a progressive socialist society thereby strengthening the authority of the masses, and implementing an agricultural programme based on the following:

- To grow more food for yourself,
- To grow more food for the nation,
- To grow more food for export,
- To grow more food for economic stability.

When Sierra Leone finally shook off the colonial strait-jacket in 1971, the country was plagued with poverty, and backwardness. The respected leader Dr. Siaka Stevens, and the Central Committee immediately implemented a comprehensive programme synonymous with the Juche idea, and today our people are consolidating a healthy economic stability.

It is true that we inherited a bankrupt colonial economy and that it was a complicated task to build a fruitful economy. The philosophy of the Juche idea exemplifying that those with strength should dedicate their strength, those with money should offer money, those with their technique must offer their technique, and those with knowledge must devote their knowledge, in order to build a progressive country, is today the guiding factor for political, economic and social independence in Africa.

Comrades, I would like to extend my militant greeting to you all, who are devotedly engaged in studying and implementing the Juche idea in furthering mankind's sacred revolutionary victory. Please convey to your comrades at home our fraternal solidarity in the liquidation of colonialism, and imperialism, maintaining man's survival from the deadly plague of poverty, illiteracy and disease.

Long live the lofty teachings of the Juche idea!
Long live the triumphant banner of socialist fraternity!
Long live world peace!

DECLARATION OF INTERNATIONAL SCIENTIFIC SEMINAR ON THE JUCHE IDEA

International Scientific Seminar on the Juche Idea founded by His Excellency President Kim Il Sung, the respected and beloved leader of the Korean people and outstanding thinker and theoretician, was successfully held in Antananarivo, the capital of the Democratic Republic of Madagascar, with a large attendance in the period from September 28 to 30, 1976.

The "International Scientific Seminar on the Juche Idea" attended by a great number of prominent Party, state and public figures, representatives of revolutionary and progressive fighting organizations and men of science and the press in various countries of the world discussed successes and experiences made by us in studying and grasping the immortal Juche idea and in the practical struggle to embody it and exchanged constructive and concrete views.

All of us share the view that this very useful meeting would make a great contribution to our future activities to make a more deep-going study of the Juche idea and bring it to materialization.

We express the firm conviction that the seminar will contribute to further strengthening the relations of militant friendship and revolutionary cooperation established among the peoples of many countries of the world who advocate independence and consolidating solidarity among them still more.

The attendants of the seminar stress that the Juche idea that man is the master of everything and decides everything

and that the masters of the revolution and construction are the masses of the people and they are also the motive force of the revolution and construction, is a scientific and universal theory giving correct answers to all the theoretical and practical problems arising in the revolution and construction in our era.

With deep understanding of the scientific and universal significance of the revolutionary idea, the integral system of ideology, theory and method of Juche whose truth and justice were clearly proved in the course of the leadership of revolution and construction by respected Comrade President Kim Il Sung under the most arduous and complex conditions over a period of half a century, we consider that it is only natural to call this original idea in combination with the august name of Comrade President Kim Il Sung.

We recognize the need of establishing an international institute in the future for a regular and effective exchange of successes and experiences gained in our activities and more successful development of our common work, in order to study and embody the Juche idea under the historic circumstances where the international concern for and understanding of the Juche idea are heightening further still.

Regarding it as their common duty to defend the security of the Democratic People's Republic of Korea, the land of Juche, the attendants of the seminar avail themselves of this opportunity to pungently denounce the "two Koreas" plot of the United States and the south Korean puppet clique and strongly demand the dissolution of the "UN Command" and the immediate withdrawal of the US troops from south Korea in accordance with the resolution on the Korean question adopted at the 30th session of the UN General Assembly.

We actively support the three principles and five-point policy of national reunification put forth by His Excellency President Kim Il Sung, the respected and beloved leader of the Korean people, and express firm solidarity for the just struggle of the Korean people for the independent and peaceful reunification of the country.

Conscious of the necessity of waging a movement for supporting the just cause of the Korean people in their struggle for the independent and peaceful reunification of the country more actively and more extensively on a world-wide scale, we will make every possible effort for this.

We express positive support and solidarity for the just cause of the Malagasy people who are vigorously advancing toward socialism against imperialism and colonialism, holding high the Charter of Socialist Revolution of Madagascar under the leadership of His Excellency President Didier Ratsiraka.

We express positive support to and militant solidarity with the peoples of Azania, Namibia, Zimbabwe, West Sahara, Palestine and Chile and all the peoples of Asia, Africa, Latin America and Europe in their struggle against imperialism, colonialism and racism and for national independence and sovereignty, freedom and democracy.

The present era is an era of independence and a new historical era in which hundreds of millions of people of the world have appeared as the masters of their destiny, masters dominating the world for the first time in history.

It is the main stream and trend of our era and the world politics that many countries and peoples on the globe demand the Juche idea and are advancing along the road of independence and self-sustenance against all forms of interference and subjugation.

Keenly aware of this desire and demand of the world people and the trend of the times, we consider it necessary to study and grasp the Juche idea in a more deep-going manner and continue to widely explain and propagate it in order to realize our common goal and ideal to build a new society free from imperialism and colonialism, exploitation and oppression.

Believing that the "International Scientific Seminar on the Juche Idea" will greatly contribute to the attainment of the noble goal of national independence and sovereignty, we hope that the next seminar will be convened in Pyongyang, the capital of the Democratic People's Republic of Korea, which is the

homeland of Juche, to grandly celebrate the 65th birthday of President Kim Il Sung, the respected and beloved leader of the Korean people, the founder of the Juche idea and outstanding thinker and theoretician.

Antananarivo,
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